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Christian Courier

A REFORMED WEEKLY, formerly known as Calvinist Contact

AUGUST 27, 1993/49th year of publication/No. 2365

B.C. Christians criticize Clayoquot blockaders

Some are sympathetic

Irene Bom

BURNABY— Curt Gesch, a teacher at Bulkley Valley Christian High School and wildlife enthusiast in Smithers, B.C., says that he has "almost no sympathy" with environmentalists being arrested for blockading logging roads to Clayoquot Sound.

The reaction seems to be a common one among B.C. Christians, many of whom have harsh words for the groups who are organizing protests against a government policy to allow restricted logging in the Clayoquot region of Vancouver Island.

Environmentalists claim that the restrictions are not enough to maintain the biodiversity in the area, which is home to the largest pocket of old-growth temperate rainforest left on the island.

The controversy began attracting national and international attention when environmentalists disobeyed a court injunction issued this summer and began blocking logging roads into the area. Close to 500 protestors have already been arrested in what organizers say is the largest blockade in Canadian history.

Groups pantheistic

While many Christians (including Quakers, United, and Anglicans) were among those arrested in a recent mass protest, other Christians cite disagreements with elements of the protest movement as reason to keep a distance from the blockade sites.

Bart van der Kamp, associate professor of forestry at the University of British Columbia and a member of Ladner Christian Reformed Church, said he "would find it difficult" to take action with protesting environmental groups because of their "very strongly pantheistic" tendencies and their double reasoning.

"I simply don't share the basis on which they make decisions," he said. "If they [the protesters] realized what it would mean for their own lifestyles, I'd be more sympathetic."

"They don't practise any of it," asserted Gesch, referring to the limited response to a backyard wildlife habitat program that he tried to introduce several years ago in Vancouver.

"Why don't they call for the reforestation of the land under their driveways?"

Just walking in

The fact that so many of the demonstrators come from urban centres makes

See **LOGGING** — p. 2...

Police arrest a protester blocking a logging road into Clayoquot Sound.

Church leaders reject radical feminist 'smear' of churches

Bert Witvoet

The Canadian Panel on Violence Against Women devoted four pages of its 393-page report to blaming religious institutions for the "domination, control and exploitation of women" and says churches are moving too slowly in redressing this situation.

The report, which cost $10 million and was released on July 29, says that "in the name of religion women have been diminished, enslaved, reduced to silence and relegated to the sidelines of progress and development."

According to a news feature in the *Ottawa Citizen*, church leaders acknowledge that religious institutions have contributed to the oppression of women but criticize the panel for being out of touch with changes made by the churches.

One of the church leaders quoted by the *Citizen* is Arie Van Eek, executive secretary of the Council of Christian Reformed Churches in Canada. According to Van Eek, the panel unfairly portrays the churches as tolerating widespread abuse of women within religious institutions.

"I don't believe my church ever saw abuse as normal. It was done in secret because it was abhorred," Van Eek is quoted as saying by the *Citizen* article.

Panel ignored improvements

Aileen Van Ginkel agrees with Van Eek and other church leaders who protested the harsh tone of the federal panel's report. In an interview with *Christian Courier* Van Ginkel said that the federal report does not acknowledge that there are healthy situations in churches.

Van Ginkel is a member of an inter-church working group on violence and sexual abuse that prepared a submission to the federal panel. The submission, which was signed by 11 church leaders, was the only church brief submitted to the panel.

Van Ginkel thinks that the federal panel is not all wrong in bringing an indictment against churches. "In many religious communities women are undervalued," she says.

But she strongly disagrees with the panel's contention that structural or legal inequality is the only cause of violence against women. She also thinks it is naive on the part of the panel to think that an egalitarian restructuring of society would eliminate such violence.

Report leaves out men

"Harmony between men and women cannot be achieved through structural or legal equality," says Van Ginkel. "The Christian response to an individualistic demand for equal power is mutual submission in relationships."

The most extreme recommendation in the federal report is the one that calls for churches to appoint women-only committees to monitor a revision of church teachings and structures that promote violence against women.

That will never do, says Van Ginkel. She criticizes the panel for leaving men out of the process of finding

See **DON'T** — p. 2...

In this issue:

Geuzebroek tells about a special patient in an Amsterdam hospital ward.....p.10

According to a quilt, women hold up half the sky.....p.11

John Wood reports on the ASA conference.....p.13

Slavery still figures in contemporary racism.....p.15

Thinkbit

"Community is the place where the one you least like to live with always lives."

From: ***A speech by Henry Nouwen***

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News

Logging: a local or global issue?

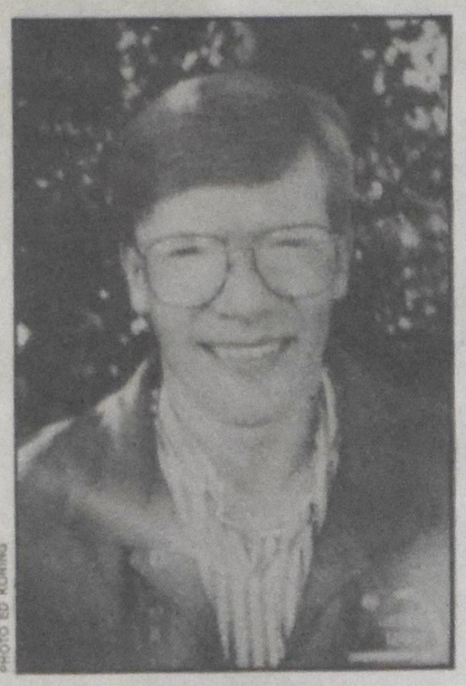


PHOTO: ED KONING

MacMillan Bloedel manager Ed Koning says he has faith in his company.

...continued from p. 1

Bill Thiessen, program and personnel director at Mennonite Central Committee B.C., uneasy.

He contrasts the current Clayoquot protests with those in the northern inland town of Kispioux several years ago. In that "almost purely Native stand" MCC workers on the blockades had a "strong personal tie" with the Natives concerned.

MCC only acts to save the environment when it concerns Native people, he said. Even in those situations, "We don't feel like just walking in and verbalizing our protest. We want to be invited."

A director for Friends of Clayoquot Sound, a 1000-member group that helps organize the blockades, confirmed that at least half of those arrested so far are from Vancouver and Victoria, with a number of international protesters included in the remainder.

Global issue

But where protesters come from is of minor concern for the Friends. For them, the issue is global and warrants global action.

Van der Kamp espoused a similar viewpoint in a *C.C.* conservation feature last fall, in which he pointed out that "No one has ever stopped to think what a Peruvian might want to happen in B.C., although we have no scruples making pronouncements about the management of the Amazonian rain forest!"

Three years ago the Friends made a slide presentation at an annual meeting of the Citizens for Public Justice (CPJ) at the Burnaby CRC. According to Margie Oevering, a director of CPJ B.C. before financial difficulties forced that office to close, the presentation of mostly scientific facts was "very well received" by the 60 attendees. But she admits that if the group "had been advocating human blockades, the response might have been different."

Desire for alliances

The current reticence of many B.C. Christians to join public environmental groups to protest Clayoquot logging disappoints Wally Braul, an environmental lawyer in Victoria and also a former director of CPJ B.C.

"I would have thought that they would see a similar attraction in forming alliances for political purposes which we saw for issues such as poverty," he says. "That sort of alliance making is not prominent in this case."

Braul criticizes as "unfair" media portrayals of protesters as "a bunch of young, New Age spiritualists" and blames an exaggerated West Coast fear of the New Age movement in part for making Christians reluctant to join in and protect an area that he thinks any kind of compromise will likely destroy.

Industry ruining itself

What bothers Duncan resident Jan de Bree most about the current images of protesters as "a bunch of students and people on welfare" is how such stereotypes deflect attention from the real problem with industry.

"The logging industry is ruining itself," he says, referring to the common practice of shipping logs out of the province for processing.

De Bree, a Presbyterian and a writer, is a member of the Western Wilderness Committee, a group which achieved notoriety earlier this summer when an unauthorized faction stormed the Victoria legislature as the new policy was being discussed.

And while civil disobedience makes him uncomfortable, so do accusations that environmentalists are removed from the problem. Heavy logging "just prolongs jobs, it doesn't save them," he says.

De Bree says the target of criticism should not be the loggers — he compares them to "little soldiers in Hitler's army" — but an industry that still seems more concerned to improve its image than its record. Clearcutting practices have not visibly changed in his area amid logging companies' new promises to log responsibly, he claims.

While companies "say they're going to do it in Clayoquot Sound," de Bree admits, "I'm sceptical."

Church brief lists many causes for violence

Bert Witvoet

TORONTO — The underlying causes of violence against women are many and complex, says a church leaders's submission to the Canadian Panel on Violence Against Women.

Entitled "And No One Shall Make Them Afraid (Micah 4:4), the submission says that such causes include:

"1) the greater physical power that men tend to have;

2) the imbalance of power between men and women resulting from social structures and historical practices in regard to finances, education, roles of authority and decision-making;

3) the abuse of power by men and the failure of cultural pressures to prevent such abuse;

4) a distorted view of sexuality and the objectification of the female body, to which pornography and commercial advertising contribute;

5) the frustrations that arise from working conditions, family life, unemployment, alcoholism, and other factors;

6) the violence in popular entertainment;

7) the lack of emphasis and education on resolving problems non-violently."

The submission goes on to say that "basically, we see violence against women as a result of the sin and brokenness which permeate human life, shattering the intended mutuality and equality between men and women and distorting personal relationships."

Some of the specific church actions recommended by the leaders are:

—encouraging theological schools to include material about violence against women in their curricula;

—promoting marriage preparation programs that include components on the equality of men and women, the issue of violence against women, and non-violent methods of dispute resolution;

—avoiding sexual stereotypes, especially those that attribute aggressive qualities to males and passive qualities to females, in our written and oral presentations;

—including more women in church leadership and decision-making roles;

—encouraging theologians and others to teach and write on the root causes of violence against women;

The brief was signed by leaders of the Canadian Conference of Catholic Bishops, the United Church of Canada, the Evangelical Fellowship of Canada, the Salvation Army, the Council of Christian Reformed Churches in Canada, the Church Council on Justice and Corrections, the Anglican Church of Canada, the Evangelical Lutheran Church in Canada, the Presbyterian Church in Canada, the Mennonite Central Committee and the Women's Inter-Church Council of Canada.

Don't leave out men, warn church leaders

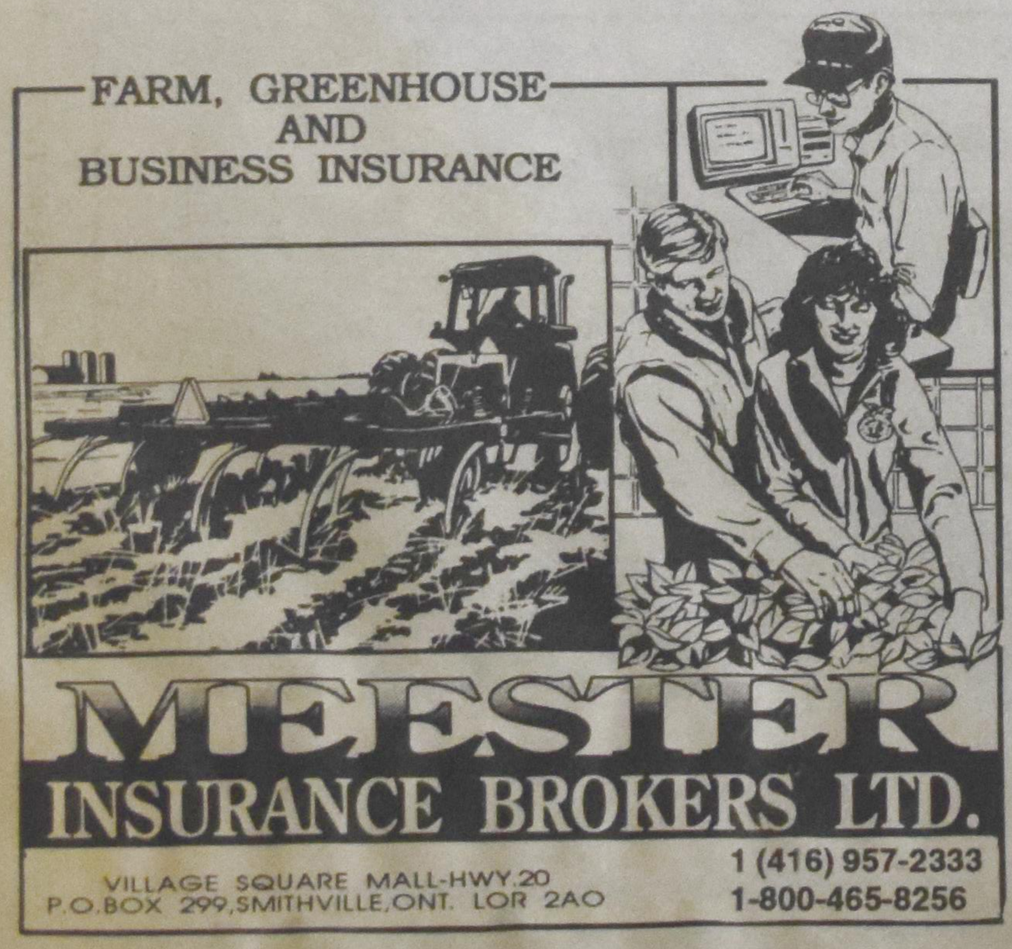
...continued from p. 1

solutions.

She is also critical of the radical feminist analysis of the problem of violence. "This analysis assumes that a woman's happiness depends on her rights being acknowledged," says Van Ginkel.

She notes that there was only one man on the panel and about 10 women. "Most of these women have some background of working with women who have been abused," she says. "They went around the country hearing the stories of many other women who had bad experiences."

The panel on violence against women has made 23 recommendations to religious institutions. The *Citizen* quotes Vivian Harrower, executive director of the Women's Inter-Church Council of Canada, as saying that the churches were already working on 19 of them before the report was written.



Comment

PRESSREVIEW

Carl D. Tuyl

Thanks to Jane Taber of the *Ottawa Citizen, Christian Courier* can now report the really serious, deep-down political issues of this pre-election frenzy. Auntie Kim, so Jane writes, may be gaining in the opinion polls but she is also gaining around the waist, and that has the Conservative Party strategists worried. They want the prime minister to project a trim, fit image. All those barbecues she's attending are working against the plan. Mayday among the P.C.s! Auntie Kim is the only Tory ace in the coming election and the party wants all eyes on her. A blimped-up Kim might cost the party the election, they think.

★ ★ ★

Don't believe the Liberals are not beset with similar apprehensions. I found this item in a manual put out by the National Women's Liberal Commission for Female Candidates: "Ensure that make-up is flattering to you and the techniques you use are up-to-date. Make sure your shoes serve to enhance the image you're trying to project." Anytime now we may expect Sheila Copps to make her entrance into the House with her feet in boots and one of those stiletto, three-inch spiked heel pumps at the ready.

★ ★ ★

Auntie Kim is also getting some heavy-duty use out of the government jet, to the chagrin of Jean Chretien and Audrey McLaughlin loudly complaining that they have to pay their own fare.

★ ★ ★

Revenue Canada has declared war (again) on tax evaders. That department itself is not an example of parsimonious policies. It bought 850 sets of brand-new WordPerfect software which ended up in the trash compactor because someone decided that it was better to switch to another program. Goodbye to $1.8 million.

★ ★ ★

Here are some nasty questions I picked up somewhere. Can Joe Clark teach in Berkeley, Calif., and at the same time represent his Alberta riding? Or is Monsieur fulfilling his duties to Charlevoix now that he is a partner in a Montreal law firm? And does John Turner really represent his Vancouver Quadra riding while working and living in Toronto? Apparently yes, for those three former prime ministers will be paid between now and the federal elections.

★ ★ ★

Hats off to Jake Epp, the former energy minister, who starts as vice-president of TransCanada Pipelines in Calgary on Sept. 1. He plans to resign as M.P. before that date.

★ ★ ★

When will the election be? you ask. The date will be announced as soon as journalists are back from vacation and the papers' political desks are fully staffed again. Politicians hate summer elections. Too many people at the cottage!

★ ★ ★

We gather from here and there the little eccentricities of life in Canada. Here are some of this week's collection.

In Aylmer, Quebec, John La Brecque erected a sign to call attention to his business. It read as follows: "La Brecque Auto Service." Quebec's language police were on him like a cow heading for fresh clover, accusing John of advertising his business in English. John will have to go to court because he says the sign is in French. Only in Canada, eh?

And this sign was spotted on a chaplain's door: "If you have troubles, come in and tell us about them. If not, come in and tell us how you do it."

★ ★ ★

There was worldwide applause for the Israeli Supreme Court when it freed Demanjuk because of reasonable doubts that he was Ivan The Terrible from Treblinka. Justice prevailed, and all that. What did not get much publicity was the next Supreme Court decision which stated that it upheld the right of the country's security police to use "moderate physical pressure." I know about this physical pressure, moderate or not. It has to do with slivers under your fingernails, welts on your back, lights in your face day and night, and air for dinner. Israel's Supreme Court legalized torture, that's what they did.

★ ★ ★

All those who want to write the President of Zaire take note, His Excellency has changed his name from Joseph Desire Mobutu to — take a deep breath — Sese Seko Kuku Ngbendu wa za Banga. Does he want to claim Frisian ancestry? It is Kuku for short, I take it. Kuku has also stashed away in foreign accounts an estimated $5 billion for a rainy day; and he has built himself 11 palaces. That effort has occupied him more than the country's economy for most of his 28 years in office. Kuku was recently seen at the French Riviera, where he visited his dentist.

★ ★ ★

The Pope was in Denver and delivered such a powerful sermon that 18,000 people fainted. Or maybe it was the heat and altitude. It will be hard for Billy Graham to keep up with those numbers.

★ ★ ★

And how is this for a tax revolt? In a sudden, reckless vote the Michigan legislature abolished local property taxes as a source of school financing. That means that $5.6 billion disappeared as if by magic from next year's school budgets. Could it be that the children of many of those legislators go to private schools? Just another one of my nasty questions.

★ ★ ★

The misery of Sarajevo is a continuing tragedy. The pick-a-patient program of several Western countries, our own included, life-saving though it may be for the lucky ones, does nothing much to alleviate the suffering of the citizens of that city. The peace negotiations in Geneva are proceeding at a snail's pace.

★ ★ ★

President Clinton apparently bonds quite well with people who join him on his daily jogging rounds. The White House has now provided a "straggler van" for those would-be joggers who cannot keep up with the president.

Carl Tuyl is chaplaincy coordinator in Canada for the Christian Reformed Church and is a member of the Ontario Multifaith Council on Spiritual and Religious Care.

Christian Courier

(ISSN 1192-3415) Published weekly on Fridays except for July 2, 16, 30, Aug. 6 and Dec. 24 by Calvinist Contact Publishing Limited. Member of Canadian Church Press and Evangelical Press Association.

Canada mail: Publications Mail Registration No. 0451. Postage paid at St. Catharines, Ont. Postmaster: send address changes to Christian Courier, 4-261 Martindale Rd., St. Catharines, Ont. L2W 1A1.

U.S. mail: Christian Courier (USPS 518-090). Second-class postage paid at Lewiston, NY. Postmaster: send address changes to Christian Courier, Box 110, Lewiston, NY 14092.

Subscriptions:	**Canada** (GST incl.)	**U.S.A.** (GST free)
six months	$ 21.25	$18.00 U.S.
one year	$ 37.50	$32.00 U.S.
two years	$ 70.00	$60.00 U.S.
three years	$105.00	$90.00 U.S.
overseas one year	$125.00 airmail	
	$ 70.00 surface mail	

Advertising deadlines: display advertising: Wednesday, 8:30 a.m.; classified advertising: Thursday, 8:30 a.m. All deadlines are for the following week's issue. See classified pages for more detail.

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Editorial

The Pope brought a winsome message

I was watching and listening to a televised broadcast of Pope John Paul II delivering a homily on the closing day of World Youth Day '93. The Pope was addressing 350,000 mostly young people from different parts of the world at an open-air mass.

Speaking slowly in English from a prepared text, the Pope called on Catholic young people to defend life and spread the Christian message "from the rooftops." From a canopied stage in a state park outside Denver came his rousing call: "Woe to you if you do not succeed in defending life."

There were cheers, whistles and loud applause when the Pope said that the attack on human life threatens the weakest members of society — "the unborn, children, the sick, the handicapped, the old, the poor and unemployed, the immigrant and refugee, the South of the world."

After the sermon was delivered the NBC network I was watching held interviews with a number of observers. The host remarked on how the Pope's style differed so much from the style of many American evangelists, Billy Graham, for one. The Pope's references to abortion had been indirect whereas American evangelists tend to be specific and blatant.

The Pope had warned that hostile forces were trying relentlessly "to eradicate from human hearts the sense of gratitude and respect for the original, extraordinary and fundamental gift of God — human life itself." But at no time did the pontiff mention the word "abortion", or condemn people who resorted to abortions. Nor did he urge his young listeners to surround abortion clinics. (We're not suggesting that he is against that; we're talking about his non-confrontational style.)

European style

The NBC host thought that the Pope's style was peculiarly European. He meant that it was subtle and inspirational rather than blunt and inflammatory. I could agree with that assessment. Not only could I agree, but I found myself much preferring the European approach, if that is what it was.

But perhaps the pontiff's style is not only European but also influenced by a contemplative life. There was a mystic magnetism in his presentation which had little to do with powerful oratory and dramatic gestures. In fact, the Pope violated one of the most basic requirements for public speaking: he had almost no eye contact with his audience.

The delivery seemed to require from the audience an extraordinary amount of attention and patience. Someone else in the room where I was watching was reading a book at the time and occasionally threw a glance at the television set. She thought Pope John Paul's presentation was dull and uninspiring. But not hearing the Pope's words, she could not sense the powerful undercurrent of his beautifully crafted sermon. Camera shots of individuals in the Denver crowd showed many in a state of full concentration.

An alluring speech

Except for his frequent references to the Virgin Mary's assumption and perfection, I found the pontiff's sermon deeplysatisfying. He touched a right chord with me as he probed the deep veins of awe and respect for life as a gift. If I were a pro-choice advocate, I might have been moved by his words.

Whether it's Hollywood, Madison Avenue or televangelism, the sales pitch approach towards captivating people's hearts definitely lacks refinement and winsomeness. Unlike the parables of Jesus, "kitsch" messages do not give people the freedom to contemplate and be wooed by the truth spoken in love. In fact, I believe the Pope's approach shows a deeper respect for the truth and its ability to overcome evil than does the frantic pacing and Bible-thumping of many a North American evangelist.

The old prophet Isaiah said it well: "How beautiful on the mountain are the feet of those who bring good news, who proclaim peace, who bring good tidings, who proclaim salvation."

In contrast, how coarse and cheap, I thought, are the waving hands of those on the airwaves who rub their message into your face; who say to you, "Do this or be damned."

BW

Christian Courier

formerly known as Calvinist Contact
Founded in 1945

An independent weekly that seeks the truth, care and rule of Jesus Christ as it
— reports on significant happenings in the Christian community and the world,
— expresses opinions that are infused by Scripture and Spirit and rooted in a Reformed perspective,
— provides opportunities for contact and discussion for the Christian community.

Editor: Bert Witvoet; **General Manager:** Stan de Jong; **Associate Editor:** Marian Van Til; **Assistant Editor:** Robert VanderVennen; **Staff Journalist:** Irene Bom; **Circulation Manager:** Grace Bowman; **Accounting:** Corrie de Jong; **Advertising & Typesetting:** Ingrid Torn; **Layout & Design:** Cecilia van Wylick **Proofreading:** Pamela Martin

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L2W 1A1, Canada
Tel: (416) 682-8311 Fax: (416) 682-8313

We are 'pro-choice' in our pro-life stand

Apart from the fact that I was inspired by parts of Pope John Paul II's message, my Protestant convictions do not respond well to his teachings on birth control. And although I generally support his fight against abortion, I do not share his philosophical underpinnings for that struggle.

One woman somewhere along the papal route did not share his view on birth control either. She was seen carrying a sign with a rather indelicate message: "Keep your rosaries out of my ovaries."

Nature and Grace

For Reformed people it helps to know that the Pope's policy is based on the Roman Catholic teaching that the natural order flows out of the divine order and takes on an absolute character. Sex for any other purpose than procreation, even within marriage, is a mortal sin. Philosophers have identified this view as a nature grace dualism. The separation of nature and grace is behind the Pope's strong anti-abortion stand, too.

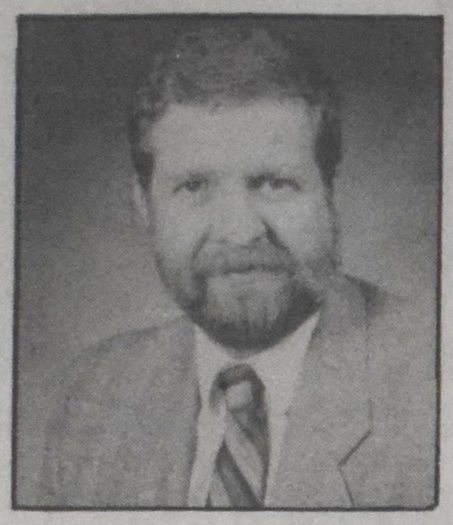
The Reformed view, on the other hand, sees sexual intercourse and procreation as falling within the cultural mandate. This mandate assumes personal and communal responsibilty and calls for the freedom to make choices.

But the important caveat for this freedom is that the cultural mandate lies under the overarching command that all of life be lived to the glory of God. Thus, any act of birth control or abortion that is done out of selfish concerns and that does not show respect for life as a gift from God is a disobedient exercise of the cultural mandate.

This is why the 1972 Synod of the Christian Reformed Church condemned "the *wanton or arbitrary* [italics mine] destruction of any human being at any stage of its development from the point of conception to the point of death." The same synod affirmed that "an induced abortion is an allowable option only when the life of the prospective mother is genuinely threatened by the continuation of the pregnancy." In these pronouncements the cultural mandate is implicitly acknowledged. The Christian Reformed Church is not on record as opposing birth control.

Some of us would include rape and incest as allowable reasons for terminating a pregnancy. Whether or not that is justified depends not on the absolute inviolability of life as the Pope would have it, but on the question of responsible choice: How can we best exercise our cultural task to the glory of God?

BW



Jake Kuiken

Society in FOCUS

Sweat, blood and tears and lots of money

The 1993 Synod of the Christian Reformed Church made an important decision when it committed the denomination to the vision of working for the elimination of hunger and poverty.

Given the remarkably productive track record of the Christian Reformed World Relief Committee (CRWRC), deacons will undoubtedly continue to build on local congregational strengths to help achieve the vision.

There is also a context to acknowledge. For instance, in 1989 when Ed Broadbent retired from politics, the House of Commons unanimously adopted a resolution to eliminate poverty by the year 2000. In September 1992 Canada's Prime Minister Brian Mulroney co-chaired the "World Summit on Children" in New York. There, a collection of 71 nations committed themselves to eliminating the effects of poverty on children. They adopted the "first call" principle — in broad terms, the needs of children will have a "first call" on national resources. A direct result of these decisions is the federal government's "Brighter Futures" program, especially the part designed for services for "high risk" families.

Work underway

It's also important to realize that there are already many poverty initiatives underway locally, provincially, nationally and internationally. Many are eager to receive committed and enthusiastic participants who are prepared for some hard work.

Throughout Canada numerous groups, many of them under the aegis of Campaign 2000, are working at a variety of proposals to deal with the devastating impact of poverty, particularly on families with young children. Information on the extent and impact of hunger and poverty is available through publications by Statistics Canada, the Canadian Council of Social Development, the National Council on Welfare, local social planning councils, United Way organizations, and municipal governments. Together they provide a rich array of information, related resources and avenues for service.

One note of caution is necessary. Many of the specific programmatic suggestion such as foodbanks, soup kitchens, etc., may be temporarily helpful to deal with today's problems, but over time they function as insidious instruments of social control, ensuring that the poor remain poor. Furthermore, in the long term they prevent and constrain a more foundational approach to the elimination of poverty and its devastating effects.

Other ideas

Finally, there are some ideas and suggestions that I didn't see in the recommended list of actions that will most certainly be encountered by those who take seriously the leadership offered by the CRC synod. They include government and business policies that are geared to providing meaningful employment to all who need and want it; changing the minimum wage to a "living wage"; a just system of taxation that places limits on minimum as well as maximum income; employment and pay equity policies; a child support tax for parents who are not the guardians of their children; elimination of personal and corporate tax loopholes, a guaranteed annual income, a national, universally available and accessible child care program, full employment policies, etc.

It's time for Reformed Christians to get beyond the strangling confines of the denominational shroud and parochial issues that have preoccupied them into near irrelevance and move back into the mainstream of the world where they can be a witness to a Kingdom that is already coming!

Jake Kuiken is a registered social worker who lives and works in Calgary.

On behalf of my daughter ... thank you!

After coming home from church this Sunday, our three-and-a-half-year-old daughter announced with her deepest, most serious voice that she was going to be a preacher just like her daddy. Then she said, "I'm going to be a lady-preacher."

First I giggled. Next I realized with amazement that in the wake of the Christian Reformed Church's latest decision on women in office my daughter can in fact follow her daddy's footsteps if she feels called to do so — 20 years from now! What a great feeling!

And although I realize that the church is led by the Spirit, I also say thanks to newspapers like *Christian Courier* that have courageously covered and analysed the issue of women ordination.

My daughter will be completely oblivious to today's pain and struggles about this issue (just as I am about the church split in Holland in the '40s, almost 20 years before I was born!).

So, on behalf of my daughter and all those aspiring three-year-olds I say, Thank you, C.C., for keeping us informed and inspired!

Nandy Heule
St. Catharines, Ont.

From beach to office

While I'm vacationing in Pinery Provincial Park, I thought I would write a letter to the excellent magazine I edit myself.

Dear working editor:

You may as well give up the fiction
that you can prove your theory,
for what in you is pure conviction
is simply balderdash to me.
Keep up the good work!

Vacationing editor
Grand Bend, Ont.

Dutch theatre group concludes successful year

J. Rodenburg

WOODSTOCK, Ont. — The Woodstock Dutch Theatre Group recently presented a cheque for $2,000 to the London Sick Children's Hospital. The funds are net proceeds from the group's Dutch language play "Kontakt met Kootje," which was enjoyed by an audience of nearly 1,400 over four performances. The group annually stages a Dutch-language play in the auditorium of Woodstock Collegiate Institute in late March. The group is available for guest performances in other towns. The 1994 production will be selected shortly and practices will begin this fall.

PHOTO COURTESY J. RODENBURG

The cast of this year's production of "Kontakt met Kootje" included: (back row, l. to r.) Adrian Rodenburg, Catherine Ball, Jan Wubben, Marja Vanderbas, Martha Bal, Yvonne van Boekel, Andy Donker, Dick Wijnker; (front row, l. to r.) Josie Olthaar, Liz Burrell, director of fundraising for the London Sick Children's Hospital and Bill Hesselink.

New vice-president at Redeemer College

C.C. staff

ANCASTER, ONT. — Redeemer College has announced the appointment of Lloyd Hack as its new vice-president of administration and fnance. Hack brings to the college over 20 years of experience in manufacturing, construction and financial services management. His most recent appointment before coming to Redeemer College was vice-president, finance and corporate secretary of the General Trust Corporation of Canada. He holds CA and CMA degrees.

PHOTO COURTESY REDEEMER COLLEGE

Lloyd Hack.

Commenting on his newest appointment, Hack mentioned that "it is important to have a Christian university like Redeemer that is serious about the Gospel of Jesus Christ. Redeemer provides an opportunity for ministry, to contribute my experience and God-given skills to its continued success."

Hack and his wife Donna reside in Burlington where they attend Park Bible Church. He also serves as an active member of World Vision Canada.

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Osoyoos-CKOO	8:30am	1490
Penticton-CKOK	8:30am	800
Port Alberni-CJAV	10:30am	1240
Prince George-CIRX	7:00am	
Prince George-CIBC	8:30am	94.3
Princeton-CKRP	8:30am	1460
Smithers-CFBV	9:15am	1230
Summerland-CKSP	8:30am	1450
Vancouver-CJVB	9:00am	1470
Vancouver-(fm)	9:00am	103.3
Vernon-CJIB	9:30pm	940

ALBERTA

Brooks-CKBR	8:00am	1340
Edmonton-CHMG	7:00am	1070
Edmonton-CHQT	7:30am	880
Edson-CJYR	10:00am	970
Ft. McMurray-CJOK	9:00am	1230
High River-CHAB	6:30am	1280
St. Albert-CHMG	7:00am	1070
Taber-CFEZ	8:00am	1570

SASKATCHEWAN

Estevan-CJSL	8:00am	1280
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Steinbach-CHSM	9:30am	1250
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ONTARIO

Ajax-CHOO	9:30am	1390
Atikokan-CFAK	9:30am	1240
Burlington-CING (fm)	8:00am	107.9
Chatham-CFCO	9:30pm	630
Guelph-CJOY	10:00pm	1460
Hamilton-CHAM	7:30am	1280
Kapuskasing-CKAP	9:00am	580
Kingston-CFMK	10:00am	96.3
Newmarket-CKAN	8:00am	1480
Oshawa-CKAR	8:00am	1350
Owen Sound-CFOS	10:30am	560
Pembroke-CHVR	10:00am	1350
Sault Ste.Marie-CFYN	10:00am	1050
St.Catharines-CKTB	7:30pm	610
Sarnia-CHOK	7:30am	1070
Stratford-CJCS	8:45am	1240
Timmins-CKOY	9:30am	620
Windsor-CKLW	9:00am	800
Wingham-CKNX	10:30am	920
Woodstock-CKDK (fm)	8:00am	102.3

NEW BRUNSWICK

Fredericton-CFNB	6:30am	550
Newcastle-CFAN	9:00am	790
Saint John-CHSJ	9:00am	700

PRINCE EDWARD ISLAND

Charlottetown-CFCY	7:00am	630

QUEBEC

Montreal-CFQR (fm)	7:30am	92.5

NOVA SCOTIA

Digby-CKDY	6:00am	1420
Kentville-CKEN	8:30am	1490
Middleton-CKAD	8:30am	1350
New Glasgow-CKEC	7:30am	1320
Sydney-CJCB	8:00am	1270
Weymouth-CKDY	8:30am	1031
Windsor-CFAB	8:30am	1450

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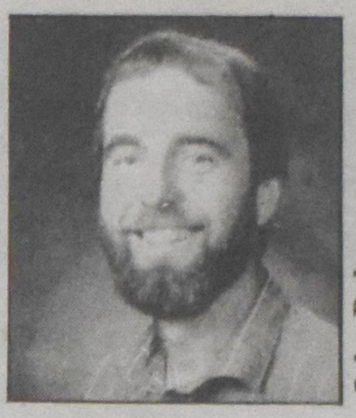

John Byl

REFLEXION

Canoeing through God's rich world

Recently I went on a four-day canoe trip with seven other men. We saw a lot of wildlife: a beaver swimming ahead of us (until it saw us, and with a thwack of the tail submerged under the water); two large snapping turtles, busy mating, and another enjoying a dry spot on a log; a moose grazing; fish jumping in the morning light; loons calling to each other; frogs acting as foghorns through the dark nights; water spiders gliding across the water; chipmunks and squirrels scampering about; and, of course, lots of mosquitos and black flies.

I was most impressed with the moose, a huge animal standing in a marsh, gently minding her own business. When she had had enough to eat she stepped out of the boggy bottom onto dry land. It impressed me how strong moose are compared to our own fragile existence. The moose had no home to go to, nor fridge to raid, no blankets to sleep under, no bug nets or spray. And she lives in these woods year round. Without supplies, we would not last long in such a place in the best of times.

Not so independent

It made me feel weak and dependent and made me think of the animals as strong and independent. I also thought of Jesus' words, "Look at the birds of the air; they do not sow, neither do they reap, nor gather into barns; and yet your heavenly Father feeds them" (Matt. 6: 26). I was reminded that the animals' lack of planning and their unrefined views as to the complexities of the world also get them into trouble sometimes. This was most obvious when we ate several freshly caught trout for breakfast — I guess animals are not that strong and independent after all. Their existence depends on God, and on the people who are entrusted with caring for them.

For our devotions during those four days we focused on what it means to live in Christ. I think part of what that means is to recognize our frailty. We take for granted electrical power lines and gas pipelines and often forget how God has given us a rich universe to live in (a simple thunderstorm knocking out a few transformers reminds us how vulnerable we really are). Yet we easily and carelessly kill and destroy. We are given the ability to plan ahead, but if we look at our reluctance to adopt more environmentally friendly lifestyles, do we use that ability well enough?

Experiencing fellowship

Three of the four days we were canoeing it rained, the other day it didn't; but neither did we see the sun. Our clothes were wet and smelly; our necks and foreheads were swollen with insect bites. But we depended on each other when we canoed and portaged, and when we ate and when we slept. When one person was hurting, others pitched in a bit more.

We could talk about what it means to be a godly father and husband; how God has worked and is working in our lives; how prayers could rebuke illnesses; how we can leave our problems with the Lord, and how we stupidly take them back again. We could remind each other of how completely we need to depend on God. We've got to plan another trip again next year!

John Byl teaches physical education at Redeemer College, Ancaster, Ont.

Cinema summaries

Marian Van Til

The Secret Garden

Rated Family
Stars Kate Maberly, Heydon Prowse, Andrew Knott, Maggie Smith, Isabelle Lorente, John Lynch
Directed by Agnieszka Holland
Produced by Francis Ford Coppola
Based on the children's novel by Frances Hodgson Burnett

By the time Mary Lennox was 10 years old she was a thoroughly spoiled, sour and selfish little monster who believed the universe centred around her. No wonder. Being English and living in India at the turn of the century, her partying, upper-class mother and military father scarcely cared she existed. The solitary child hadn't the least idea what it meant to love or be loved. So when Mary's parents are killed in an earthquake she sheds not a tear — she hardly knew her parents, nor is she familiar with tears.

Mary is shipped to England to live with her uncle, Archibald Craven, whose dead wife was the twin sister of Mary's mother. Craven is a dreary man, still mourning his wife's death in childbirth 10 years after the fact. Thus, Craven avoids his sickly son, Colin, (whose eyes look so like his mother's) spending most of his time away from Misselthwaite Manor, his ancestral home on the Yorkshire moor. Servants see to the children.

Colin, who believes he'll die soon, spends his days in bed in a shuttered room, too weak to walk and too self-pitying to try. He is the mirror image of his cousin Mary, but even more selfish and tyrannical. Mary, who discovers Colin's existence by accident, isn't about to be ordered around by this anemic brat; she only gradually realizes she is all too like him.

But Mary has the good fortune to get to know two guileless, sweet-tempered Yorkshire children who maintain their good humour around her and are not much perturbed by her carrying on. They are Martha, the young housemaid, and her brother Dickon, a wise and sensitive lad who literally charms the birds out of the trees and the animals out from the moor.

When Mary stumbles upon Mrs. Craven's walled garden which Mr. Craven had ordered shut 10 years ago, an astonishing transformation begins to take place, and not only to the garden itself. Through Dickon's help and the garden's "magic," both Mary and Colin are reborn, and so is Colin's father.

Childhood dreams come alive

The Secret Garden has been captivating children since Briton-turned-American Frances Hodgson Burnett wrote the story in 1911. But for adults who remember the mysteries and fantasies of their childhood, the story is captivating as well.

The only previous film version of the story was made as long ago as 1949; in 1987 an

unexceptional British made-for-TV version appeared. But director Agnieszka Holland's new version is destined to be a classic.

The photography is stunning (including the antics of a robin, footage of which is flawlessly spliced with those of a mechanical double). The Yorkshire location chosen could not have been more perfect. But most uncanny, these English child actors seem to have stepped out of the Victorian era. Kate Maberly captures Mary's contrary spirit succinctly, though the young actor's confidence seeps into her character a bit too much (Mary, while strong-willed, is supposed to be awkward and self-doubting). Heydon Prowse, with his delicate, aristocratic features and pale skin, *is* Colin. But perhaps the most winsome performance comes from pug-nosed Andrew Knott as the 12-year-old Dickon. Knott enlivens Dickon a broad Yorkshire accent and an easy, comfortable manner — one might expect to meet this animal charming, green-thumbed farmer's boy out on the moor, even today. Then of course, there's the amazing Maggie Smith as the housekeeper Mrs. Medlock, doing a variation on her now classic turn as an uptight but not totally unlikable Miss Jean Brodie-type.

'Magic'

Not surprisingly, the film takes liberties with Burnett's book. The film's character transformations take place rather quickly, a necessary evil of the medium, but losing some of the book's intricacies of Mary's emotional discoveries.

"Good magic" plays a large role in the book —

in creating beauty, in making things grow, in changing people for the better, in repairing relationships. It's essentially God's grace and loving governance. But for Burnett, it's the "good" in the universe and it doesn't matter what you call it or the One who initiated it. In the film, while the garden itself is magical, *the* "magic" is reduced to one telepathic sort of incantation when the children try to think and chant Mr. Craven into returning home. The positive aspects of the story far outweigh the bit of questionable "theology" (which is far more obvious in the book than in the movie, but can quite easily be discussed with children).

The Secret Garden exudes a genuine joy of life, a cheerful delight in the wonders of the plant and animal kingdoms, a concern for the earth's care, and a lesson in the necessity of love and generosity. One other point needs to be made. The fact that this film's main character is a girl, created by a female author, is important. It's the only current children's movie which stars a girl and it offers girls (and women) in the audience an opportunity to relate intuitively to that character. And it allows boys to see young male characters who can be tender and gentle.

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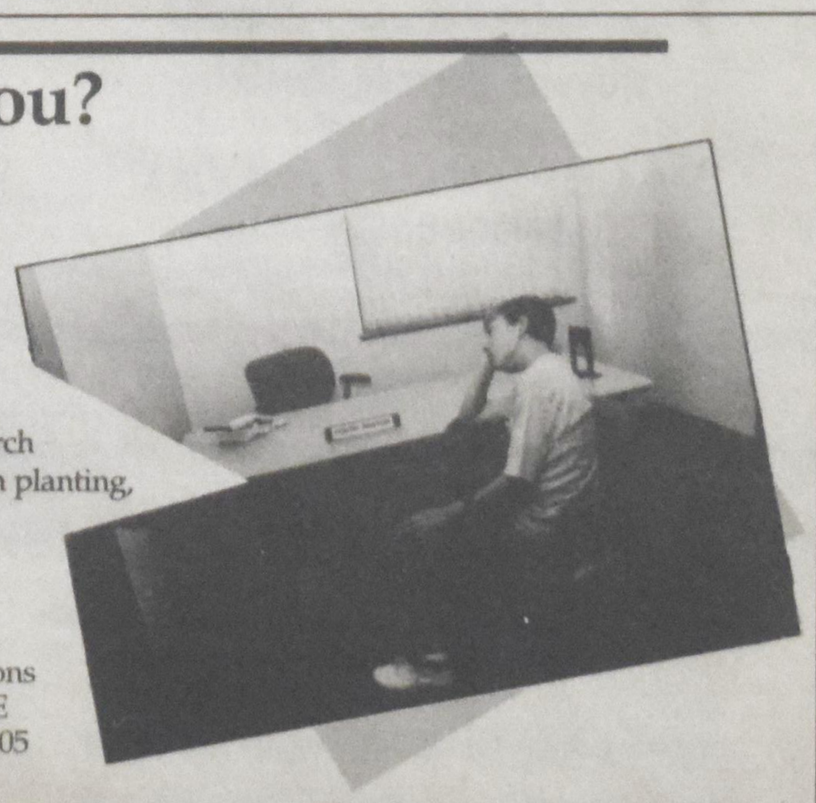

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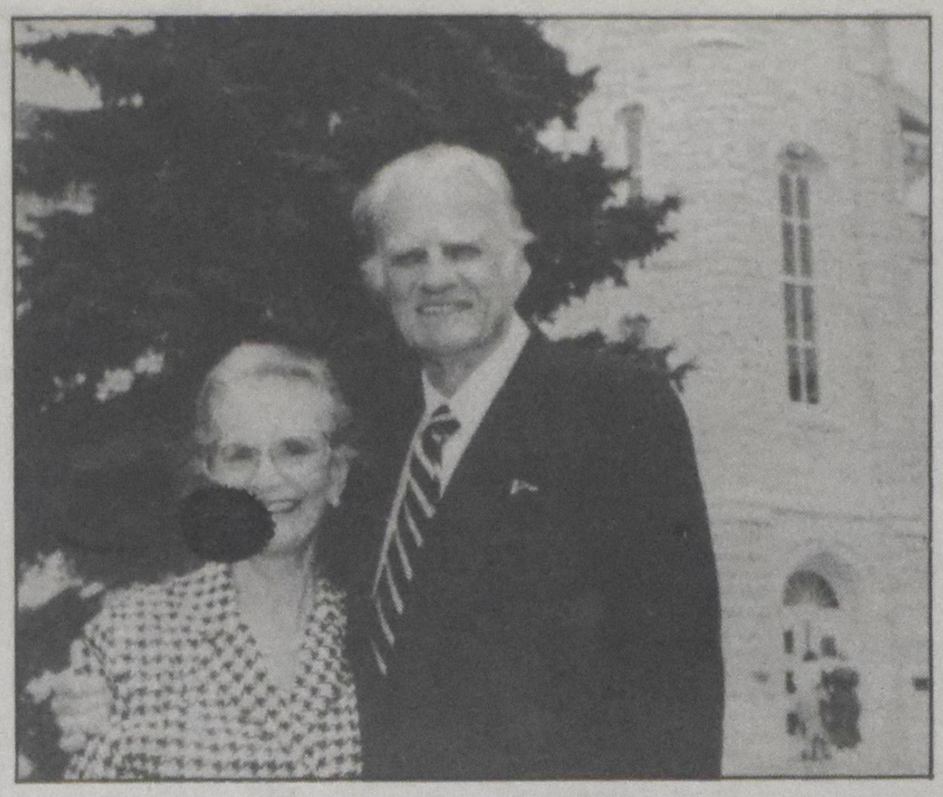
Church, Marian Van Til, page editor

Billy and Ruth Graham celebrate 50 years of marriage



MINNEAPOLIS, Minn., Aug. 6 — Evangelist Billy Graham and his wife, Ruth, celebrated their 50th wedding anniversary on Aug. 13 at their home in the Blue Ridge Mountains of North Carolina where they have lived for most of their married lives.

"Over these past 50 years, our love and faith in one another and in our Lord has enabled us to face whatever challenge has been placed before us," Billy Graham said.

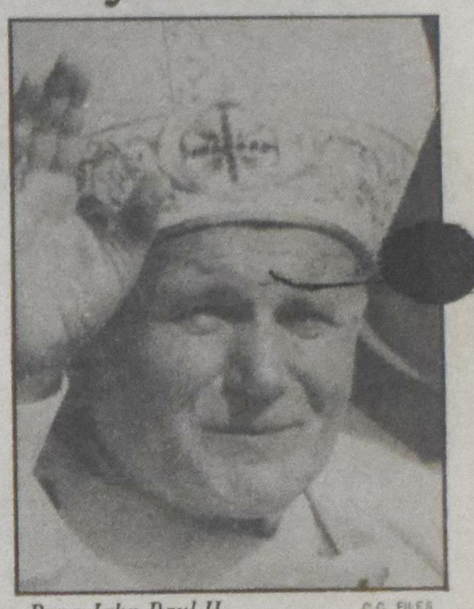
In May the Grahams returned to Wheaton College, in Wheaton, Ill., for the 50th reunion of their class of 1943. They are pictured under the landmark tower of Blanchard Hall on the front campus of their alma mater, where they met and courted half a century ago.

Pope announces panel to study sexual abuse in U.S. Catholic hierarchy

ROME (REC) — In June Pope John Paul II released a letter saying he was aware of suffering caused by incidents of priestly sexual abuse. He announced the appointment of a joint panel of Vatican and U.S. experts to determine how best to handle the problem. He noted that the vast majority of priests and bishops were devoted followers of Christ. He shared the sorrow of the bishops in the U.S. that some priests had seriously hurt those entrusted to them. He noted the severity of Christ's warning about giving scandal, especially to the little ones.

The U.S. bishops are frustrated by the lengthy process normally required to dismiss a priest. They have named an ad hoc committee to confront the problem. At a New Orleans meeting, the American bishops heard pleas for more honesty and more concern for the victims of abuse.

Bishop Kenney of North Dakota said, "I want to make sure that all of us understand the depth and seriousness, the pain and the agony of this problem, and why it strikes at the very heart of the church's trust level and credibility."



Pope John Paul II. C.C. FILES

Victims have charged that the bishops have been too concerned about the legal aspects of the cases and have shown too little compassion for the victims.

New Montreal seafarers' chaplain loves cross-cultural work

Marian Van Til

MONTREAL — The troubled waters through which the Christian Reformed Ministry to Seafarers in Montreal has sailed during a long controversy involving personnel have calmed and there's a new captain at the helm. Rev. Michael Winnowski has been working since the end of May as the ministry's new chaplain, replacing Rev. Hans Uittenbosch who directed the ministry from 1965 to 1990.

Winnowski moved to Montreal from the land-locked state of South Dakota where he was pastor of Calvary Christian Reformed Church in Vermillion and where he was a chaplain at and taught in the religious studies division of the University of South Dakota.

Winnowski was born in Pitts burgh, Penn.,and grew up a Catholic. He was introduced to the CRC when he attended a Christian Reformed student chapel while studying at the University of Wisconsin in Madison. He graduated from Calvin Seminary in 1990 after having served a summer internship at the Vietnamese Reformed Church in Grand Rapids and a one-year internship in Montreal at the ministry he now heads. He is married to Ruth De Vries Winnowski, a teacher of English-as-second-language and a native of Michigan. They have a two-year-old daughter whom they adopted in Romania.

Winnowski says both he and Ruth have a keen interest in languages and cross-cultural work. He loves his work as well as the city of Montreal, he asserts. That work consists of daily shipboard visits as well as time spent back at the Seafarers' Centre. The ministry employs six paid staff members and is supported by CRCs in two local classes and by donations from further afield.

PHOTO COURTESY THE MONTREAL SEAFARERS' CENTRE

Chaplain Michael Winnowski: 'This ministry gets in your blood'

"The port of Montreal is 15 km long," Winnowski says. "So I drive from ship to ship — there may be from four to 12 of them in the harbour at a time." The sailors are invited to come to the centre and are told a bus will come back in the evening to take them there. Once there, they are able to make long-distance phone calls, buy needed items at the centre's "store," and generally take advantage of the hospitality offered by the centre and its host couple, Lloyd and Karen Burkhart, who recently moved from St. Catharines, Ont., to take on that job.

Compelling ministry

Besides English and French, Winnowski acknowledges that he knows enough modern Greek, Italian, Romanian and Spanish to share the Gospel in those languages, and can find key Bible passages in a number of additional languages.

"There's something very compelling about this ministry," declares Winnowski. "If it's you, it gets in your blood. Things happen almost every day that you'll remember for the rest of your life."

He urges people to come to Montreal, and when they do, to come and visit the Seafarers' Centre. "They can see where their money and their prayers are going," he says, "and they'll see what a unique and rewarding ministry this is."

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Church

A Presbyterian Comments

Robert J. Bernhardt

No instant Church law

Every time a general assembly of the Presbyterian Church in Canada passes a resolution that proposes to make a change in the doctrine, discipline, government or worship of the church an elaborate system of ratification is required (not unlike in the Christian Reformed Church). We Presbyterians describe this process by saying that the proposed change is sent down to the presbyteries under the "Barrier Act." The term "Barrier Act" and this concept of ratification had its origin in Scotland in 1697.

The process is that in the intervening year before the next general assembly each of the presbyteries in the church (45 at present) is requested to indicate whether it approves or disapproves of the proposed change. Because for geographical reasons the presbyteries in Canada are of varying sizes the process has been customized by requiring that for a matter to be approved under the Barrier Act it must have the support of not only a majority of the presbyteries, but those presbyteries must also constitute an actual majority of the ministers and elders on the rolls of all the presbyteries.

No rubber stamp

It is significant that the process is not completed when the presbyteries have registered their responses. If the proposed change fails to secure the necessary approval it cannot be passed at that time. However, even if the requisite approval is given it still does not automatically become the "law" of the church. At the next general assembly a report is made on the responses of the presbyteries. If sufficient presbytery approval was given, the assembly votes again; and if the resolution passes it becomes the permanent law of the church.

It is often assumed that if something is approved by presbyteries it is sure to be approved by the following assembly. However, as happens from time to time, the 1993 General Assembly demonstrated that such a conclusion should not be assumed. The 1992 General Assembly sent five items down to presbyteries under the Barrier Act. All of them received the necessary support from presbyteries. Indeed, support for all of the items was substantial.

Nevertheless, in one instance, although 31 of 34 presbyteries responding gave approval to the proposed change, the Assembly of 1993 was persuaded not to approve the matter but to refer it back to the clerks of the assembly for further consideration.

Deliberation necessary

In this instance the necessary confirming approval was withheld by the assembly because that body was persuaded in debate that the proposed changes did not really adequately answer the original concern that brought the matter before the assembly. Of course, nothing prevents the proposals being redrafted in the course of the coming year and sent down under the Barrier Act again in 1994.

Ratification processes may sometimes seem to be cumbersome and slow. However, in the interests of the health of the whole church it is essential for such processes to be in place. Such procedures stand in the way of hasty, ill-conceived proposals becoming the law of the church. They also guarantee all legitimate voices an opportunity to be heard before final and binding legislation is established.

Robert Bernhardt is pastor of Chalmers Presbyterian Church, Hamilton, Ont.

Look for our Back-to-school issue next week...

'Should you share your faith?' poll asks

GLENDALE, Calif. (EP) — Nearly half (46 percent) of American adults believe they have a personal responsibility to share their religious beliefs with others, a Barna Research Group survey has found. America's 115 million "evangelizers" are disproportionately conservative Christians. Yet many of them hold beliefs that could put them outside of classic Protestant thought, and many pastors are unsure of their people's evangelistic competence.

Differences in education, in income, in geography, and in race all correlate with differences in attitudes about evangelism. The feeling of responsibility to evangelize is strongest among Americans earning less than $20,000 per year (54 percent) and weakest among those earning over $60,000 (34 percent). Likewise, evangelism is very important to many more people without experience in college (54 percent), than to college graduates (37 percent). This makes educated and wealthy Americans a group unlikely to evangelize and probably one unlikely to be evangelized.

Black Americans are the most enthusiastic evangelizers: more than half (62 percent) agree strongly that they should share their religious beliefs with others. Whites are far behind (44 percent), and Hispanics even farther (32 percent). Not surprisingly, evangelistic sentiment is strongest in the South, where 56 percent of residents strongly feel they should evangelize, and weakest in the Northeast, where only 38 percent feel the same way.

Dramatic denominational differences

The most dramatic differences in attitude involve denominational affiliations, church attendance, and personal beliefs. While 57 percent of Protestants feel a responsibility to share their beliefs, only 31 percent of Catholics do.

Three in five (59 percent) adults who attend church worship services twice or more in a typical month feel a responsibility to share their faith with others. This means that almost half of regular church attenders disagree with the sentiment that they should be telling others about their beliefs. The impulse to evangelize is felt much more strongly by people whose beliefs classify them as "born again." More than two-thirds (71 percent) of born again Christians feel a responsibility to evangelize, and half of them "strongly" feel such a responsibility. However, 27 percent actually disagree with the idea that they have a responsibility to share their faith.

"That more than one quarter of born again Christians believe they have no responsibility to share their religious beliefs is remarkable," said George Barna, president of Barna Research Group, Ltd. "Those people have made a commitment to Jesus Christ that they still consider significant in their lives, and they believe they will go to heaven because Christ has forgiven their sins. Yet despite the change in their lives they attribute to their conversion experience, many of them strongly feel they do not need to share the experience with others."

People who believe in personal responsibility for evangelism are especially likely to hold conservative Christian beliefs. Evangelizers are more likely than the average person to believe that the Bible is totally accurate in all it teaches (81 percent compared to 60 percent), that Christ is risen and alive today (94 percent compared to 85 percent), and that all people will eventually be personally judged by God (94 percent compared to 86 percent).

But by no means are all of the religious beliefs of evangelizers orthodox. Many evangelizers hold beliefs that conflict with their own traditions as well as the formal beliefs of their churches. For instance, one in three evangelizers — the same ratio as among all American adults — believes there are some crimes and sins which God cannot forgive.

The conflict is even more dramatic regarding the hereafter. Some 42 percent of evangelizers essentially believe in salvation by works: that "if people are generally good, or do enough good things for others during their lives, they will earn a place in heaven." In some denominations, such as Presbyterian and Methodist, a majority of evangelizers agree with this statement. (Fully 88 percent of Catholics believe that works can earn one a place in heaven.) However, evangelizers from predominantly evangelical denominations, such as Baptist churches, are much more likely to hold classic Protestant beliefs.

Small idea of grace

"There is plenty of reason for churches to worry if nearly one-half of their people who believe in evangelism also believe in salvation by works," Barna said. "The central message of Protestantism is in salvation by faith alone in Christ, yet 45 percent of Protestant evangelizers seem to be preaching a different message. And while it is conceivable that some evangelizers were thinking of the 'unforgivable sin' of blasphemy against the Holy Spirit, it is more likely that they have a smaller idea of grace than that of the New Testament. Church and ministry leaders should be asking themselves not just how well equipped their people are for evangelism, but also what they should believe in order to be evangelizing at all."

The jewel in the trash can

Jac Geuzebroek

There was a sanatorium in Appelscha, the Netherlands, where I began work as a pastor after my ordination. A Reformed Church minister, a Roman-Catholic priest and I took care of the spiritual needs of patients and staff. It was enjoyable work.

But what need there was in that place! When everything in life goes our way, we often feel we don't need God. But when things turn against us, then we know what it means not just to cry, but to cry to God. Some of the patients had been here for five, 10 or even 15 years. Most loved a visit from a pastor, even if they considered it only "killing time."

I think the best pastoral care was (and is) to visit not just your own patient or patients, but others as well. In any hospital room a chaplain has to be open to listening to everybody, and the pastor must show all patients that they are loved.

But there was a ward in that sanatorium where even a pastor almost never set foot. It was called "the trash can." The trash can was a large room of 12 to 14 patients, every one of whom had a foul mouth which he or she would let go on just about any subject. These patients were put in there with the idea that it was better to have one room where all such bad-tempered and profane types were together rather than having one person in each of eight or 10 rooms contaminate the atmosphere.

One afternoon I decided to try a visit to the "trash can."

'Lukewarm'?

The reception I received was jovial at first but became very negative when I tried to do my work as a pastor. There was one exception. One man sounded somewhat different. He seemed sort of in-between; not positive, but not negative, either. I found a chance to point out to him that, in Revelation 3, for instance, we are warned against being "lukewarm."

A few days later I received a message: my "lukewarm" friend wanted to see me. So I received him in our pastors' room and he told me the story of his life — and why he was "lukewarm"; why he wanted to say no and yet couldn't do it and be done with it. He wanted me to pray with him and lay it all before the Lord. And that's what we did.

Not long after that he was transferred to another ward on my request. There, we visited regularly and had many good discussions.

Christmas transformation

One of these visits is still very clear in my mind; it was a few days before Christmas. Once again, things opened up right from the beginning. I still remember the animated discussion we had about personal salvation, in which others took part as well that afternoon. Together we closed with prayer.

On Christmas day, after the first service in the village church, I received the message that my patient had died suddenly the night before — Christmas Eve. I went to see his fellow patients in that room. They were all very shocked. Apparently he had gone in for treatment, complications had developed and a few hours later he had died.

After we had talked about this terrible happening for a while, I said: "You know, it is beautiful that we can remember him the way he opened up to us during that last discussion a few days ago."

He wanted me to pray with him and lay it all before the Lord. And that's what we did.

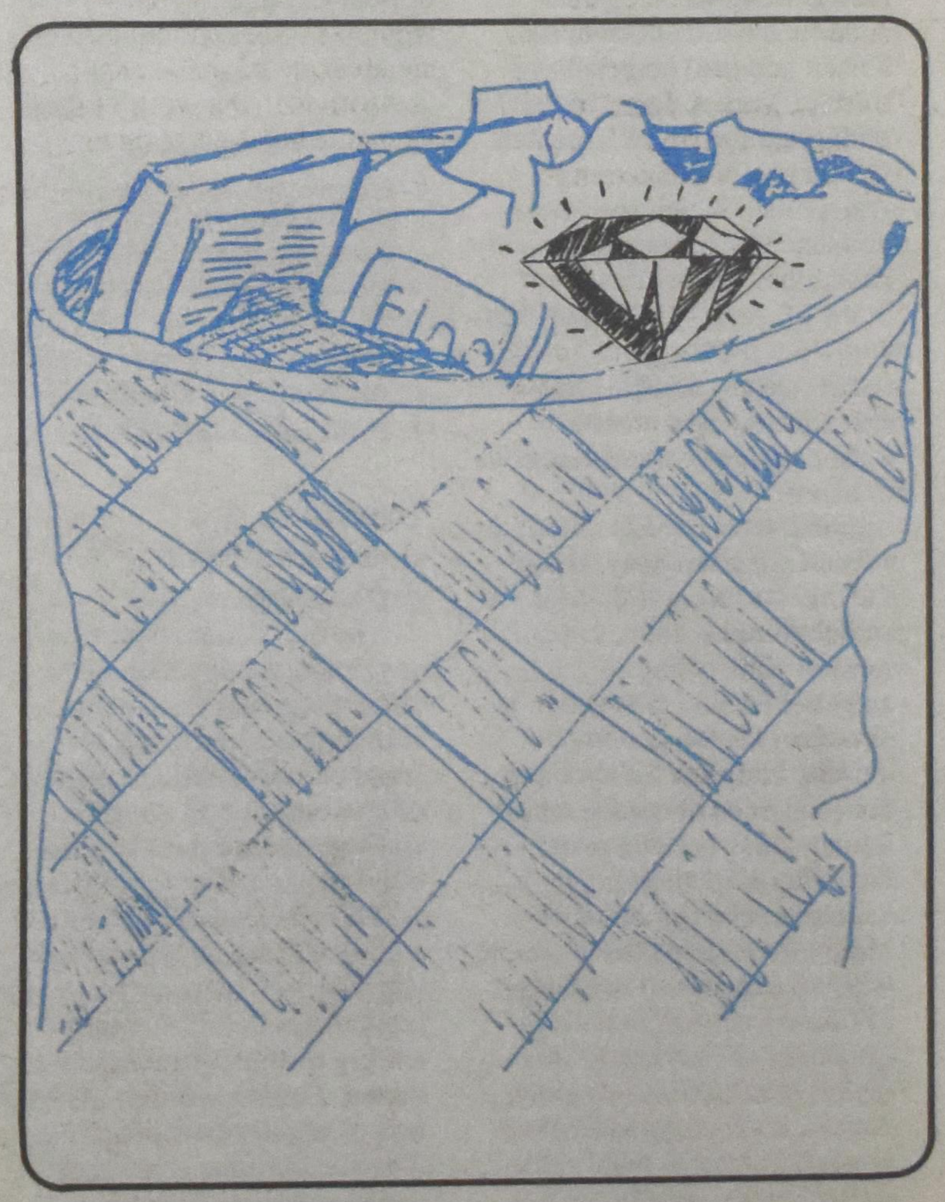
"Yes," they said, "but there's more. Less than 24 hours before he died he suddenly told us that when he died he wanted to be buried with flags and music the way they do it in the Salvation Army. 'Because,' he said, 'when a believer in Jesus dies there is no place for sorrow,'"

They continued: "We then talked back and forth about how we should look at the death of a believer. And he said, 'It must be so beautiful to be with the Lord in his Heaven!'"

When I talked with the man's doctors later, they told me that his death was absolutely unforeseen. In their experience as lung specialists it had never happened before that a patient, who after this kind of complication had regained consciousness, lost consciousness again and died.

I have never been able to forget this man. Even now, some 50 years later, he lives on in my memory as "the jewel in the trash can."

Jac Geuzebroek is a retired Christian Reformed pastor and hospital chaplain who lives in Whitby, Ont.



Features

Holding up half the sky

John Mc Gowan

A centennial quilt called "Women Hold Up Half the Sky" provides a capsule comment on the immense influence of the Young Women's Christian Association (YWCA) since its formation in Canada in 1893.

"Our membership is strong," says Alissa Lee, director of communications, YWCA Canada. "But obviously we're not doing what we were doing a hundred years ago."

This by no means decries the work of Adelaide Sophia Hoodless who was featured in a 1993 Canada Post series of stamps commemorating Canadian women. She was then spurred to action on women's issues when her infant son died from drinking impure milk. She helped organize the first meeting of the Dominion YWCA in Toronto. Then she became a national president of the organization.

While working with Lady Aberdeen she also helped found the National Council of Women and the Victorian Order of Nurses. Later in 1897 she formed the first Women's Institute, an organization for farm women which soon spread across Canada and around the world.

It started in England

The YWCA was first begun in Britain, being a combination of the concern of two women for others.

Emma Roberts was so moved by the words in *Morte d'Arthur* — "More things are wrought by prayer than this world dreams of" — that she urged her friends to join in prayer circles. Meanwhile, in London, Lady Arthur Kinnaird was concerned about the length of time young women responding to Florence Nightingale's plea for help in nursing Crimean War wounded had to wait in London, with no proper accommodation.

The home in Fitzroy Square that Lady Kinnaird had turned into a home for nurses became the first YWCA residence. Following her meeting in 1877 with Emma Roberts they both agreed that their combined efforts would become the YWCA.

Educate a girl

Adelaide Hoodless devoted her life to the improvement of family life. She often said, "Educate a boy and you educate a man, but educate a girl and you educate a family."

Under her guidance the Hamilton, Ontario, YWCA opened a school of domestic science in their building. The subject became part of the public education system and in 1899 the YWCA enlarged its building to accommodate more students. By 1903 the Macdonald Institute, now Guelph University, took over the training of domestic science teachers.

Education is embraced in one of the general principles of the YWCA. The YWCA states that it shall be a voice for women in Canada and a source of public education on women's issues. It will also be an advocate of social change.

"Although the work of those women a hundred years ago may not seem all that radical to us," says Alissa Lee, "their ownership of a building downtown was objectionable to the community according to popular social philosophy at that time."

Through the years the YWCA initiated numerous ventures, all beneficial to communities. Lending libraries were set up in Montreal and Quebec City before public libraries were opened.

'Farmerettes' and 'Traveller's Aid'

The early 1900s saw the introduction of the Girl Guide movement in Canada. Another program was called Canadian Girls In Training (CGIT). The latter was later taken over by the United Church in Canada. In 1912 the Toronto Association of the YWCA unveiled the Big Sister movement.

World War I created new needs. In answering one of them the YWCA created 12 "Farmerette Camps" set up in the Niagara fruit belt to house 900 female agricultural workers. By the end of the war the YWCA had set up 38 such camps to accommodate the Land Army.

The importance of Traveller's Aid was also underlined at this time with the appointment of a national Traveller's Aid secretary. The program was one in which women in distinctive grey uniforms served at railway stations and bus terminals. Over the years YWCA Traveller's Aid workers guaranteed the safe passage of hundreds of thousands of women and their families into and across Canada.

When synchronized swimming was brought into the country in 1937 by the Peterborough Association there was likely little thought given to the idea that Canada would become so prominent in Olympic circles in this event.

Internationally the YWCA is the largest women's organization. While women in Canada have undoubtedly had to struggle, those struggles do not compare to some of the situations overseas.

Alissa Lee admits to having had a feeling of great joy when the Berlin Wall came down.

"A lot of women had to go underground. The YWCA was prosecuted there. The authorities thought that by seizing the capital assets of associations they would die off. But women continued to meet."

Tapestries with a message

A similar situation existed under the Chilean dictatorship. The authorities looked upon the creation of tapestries as simply "women's work." But certain tapestries had a very specific purpose and are now part of a collection called "Arpilleras — Women and the Environment."

These will tour Canada carrying the message that women around the world will bear the brunt of the ecological and economic crisis striking the world today.

Daily, many women experience the violence of environmental degradation, poverty and the exploitation of their work and their bodies. The message further states that women want to be in the fore in cleaning up the planet, and in making sure that their knowledge and abilities are properly used in the process.

At the last general meeting held at Geneva Park in Orillia, Ont., the main issue was: "What moving into a new century means in Canada." While this voluntary charitable women's organization with 45 member-associations in 200 communities across the country will move with the times, the main thrust will be constant.

That includes long-term supportive housing, residences and emergency shelters, programs to end violence against women, fitness and wellness, and international development education.

The YWCA theme quilt.

John Mc Gowan is a free-lance writer who lives in Scarborough, Ont.

Environment

The Dutch allow the sea to return — for a purpose

Marsh near the Lauwerszee PHOTO ROB LUCAS

Marian Van Til

DELFT, Netherlands — The boy can take his finger out of the dike now — at least partway. That's what hydrology and environmental experts in the Netherlands are saying these days. After centuries of protecting themselves from the waters of the North Sea and the Rhine, the Dutch are planning to switch off some of the pumps that keep their farmland dry, reports the latest issue of *Audubon* magazine.

"After assembling a productive but artificial landscape from thousands of square kilometres of former coastal salt marsh, inland peat bog and swamp forest," writes *Audubon's* Fred Pearce, "they are encouraging rivers to form backwaters and dribble into marshes."

Why? Because "we would like these kinds of habitats, floodplain forests and secondary channels back in the Netherlands," explains G.J. Klaassen of Delft Hydraulics, the engineering consultants behind much of the Dutch "hydraulic reversal." He adds, "We want the wildlife, we'd like the insects — even the mosquitoes."

Incentives

The project is proceeding with relative ease largely because there's surplus farmland in the Netherlands and the Dutch government wants to decrease agricultural output by between 10 and 15 percent, *Audubon* reports. As incentive to cooperate, the government is offering grants to farmers who will reduce crops in floodplains, create new wet meadows behind lowered dikes or give up land to permanent nature reserves.

To begin the government's "master plan for nature" the first dike was breached three years ago at the Duursde Waarden reserve on the floodplain of the River IJssel — the northernmost of the three major routes that the modern Rhine takes to the sea. The waters now flow through 120 hectares of marsh and willow forest — and that has brought the return of cormorants and geese.

Oasis

Though the Waal, the main branch of the Rhine, is one of the busiest shipping lanes in the world, there are plans "amid the constant stream of barges and tankers...for a series of secondary channels, or backwaters, to provide quiet refuges where plants and fish can grow undisturbed by the heavy wash of ship wakes," writes Pearce.

Something similar is being attempted on the Meuse River, which shares the Rhine's delta. The goal is to widen the river to allow room for islands to form, reducing the speed of the flow and allowing more plants to take root, explains Wim Silva of the Institute for Inland Water Management and Waste Water Treatment. (There are attempts at cooperation among Rhineland countries to rehabilitate that pollution-laden river.)

In the province of Flevoland thousands of acres were reclaimed from the Zuiderzee early in this century. Now, much land has been reflooded and is maintained as a wildlife refuge — home to cormorants, spoonbills, greylag geese, marsh harriers, wild horses and some 200 Heck cattle. These last are a cross between cattle from the Scottish highlands and those from France's Camargue wetlands and are attempts to recreate Europe's original oxen. "Their wide horns and stamping hooves are a curious sight in a Dutch meadow," according to Pearce.

The master plan seems to be working, though a major threat to the plan may be the Rhine's high pollution levels, experts say. It's too early to tell how well the plan's ultimate goal will be met.

Our place and task in the environment **John Wood**

Musseling in on America

In case you hadn't heard, we are being invaded. It has happened before and will happen again, but I didn't want to let the event pass unnoticed. Two species of zebra mussels arrived in Lake St. Clair in 1986 from Europe and have quickly spread throughout the Great Lakes and connecting waters. This spring they were reported down the main stem of the Mississippi River system all the way to New Orleans.

The cost of this invasion is likely to run $2 to $3 billion (U.S.) over the next decade. But the true cost cannot be given with a dollar figure. Our accounting systems and concepts that limit value to monetary terms just don't capture the loss we will experience.

Aggressive newcomers like the zebra mussel drive out other species. Over 300 species of native clams and mussels live in the rivers and lakes of eastern North America. In Lake St. Clair alone there are 18 native species. Fisheries biologists tell me that undoubtedly some native species will, or already have, become extinct due to the increased competition. It appears that a wave of freshwater mussel species extinctions is poised to break over America.

Prolific and dangerous

The zebra mussel is a classic "weed" species, that is, an organism that grows when and where we don't want it. It's large reproductive potential and search for space to settle make it more than a nuisance. A female can release 40,000 eggs; so what starts as 200 mussels per square metre can exceed 500,000 by the following year. Every hard surface is covered in rocks, intake pipes, lock gates, pilings, the shells of other clams and even crayfish.

The zebra mussel filters so much water that other species starve for lack of the small algae (phytoplankton) that usually float in the water. The effects of their activity cascade through the aquatic food chain and are expected to have an impact on recreational fishing for walleye and yellow perch as well.

The zebra mussel is the latest in a long list of animal (and plant) invaders that have been seeking passage and then jumping ship, so to speak, on this continent. Fisheries researchers say that, on average, two new species are introduced into the Great Lakes each year.

Biological landscape turning gray

The tragedy of the zebra mussel story is that information warning about the potential problem was available, in the form of a government study, prior to the onset. The study was shelved and no action taken because it did not seem to be a significant threat in economic terms.

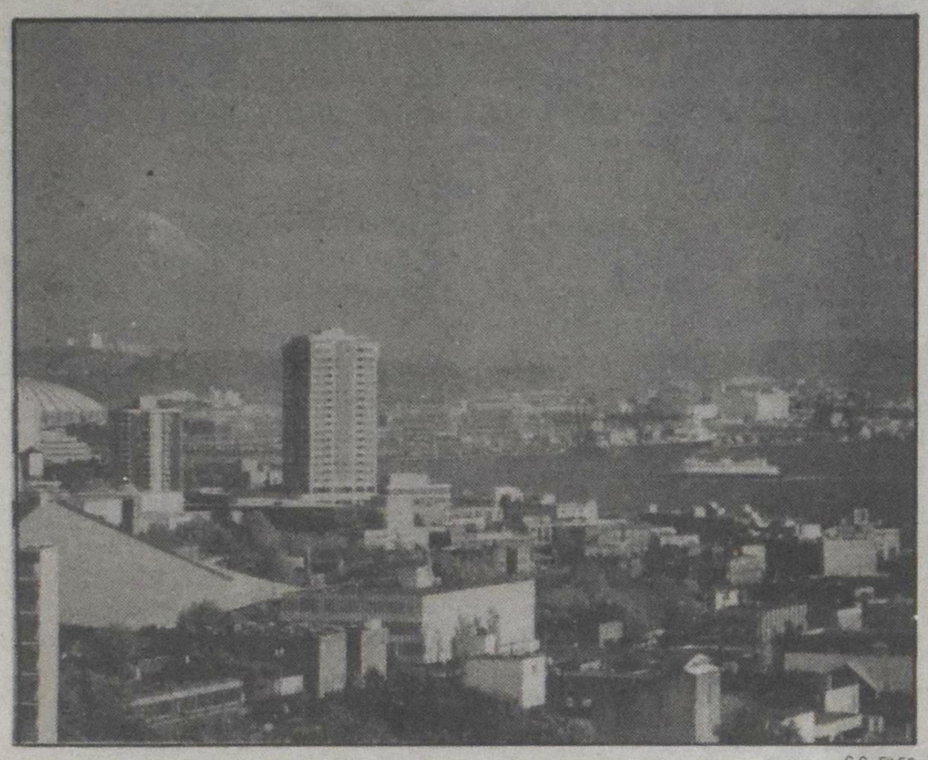
Most of the creatures of the natural world don't count in our economy. If ships must pump the bilges and organisms in the bilge water contaminate the Great Lakes ecosystem this is just seen as part of the cost of doing business.

So by inches we lose the diversity of the world around us. The richness of the local environment is reduced and one place looks a little bit more like every other place. We are on our way to a biological grey landscape; one filled with a handful of cosmopolitan species that can either tolerate our carelessness or thrive on it. The problem is so common we now have a name for it: species pollution.

John Wood teaches environmental science at The King's College, Edmonton.

Environment

Christian scientists discuss creation stewardship



C.C. FILES

Seattle, Wash.

John Wood

SEATTLE, Wash. — The theme for the ASA (American Scientific Affiliation) meeting in Seattle this month was "Caring for Creation: A Christian Perspective on the Environment." Over 280 scientists, theologians, and interested laypersons listened and debated as keynote speaker Dr. Calvin DeWitt and others, including Dr. Paul Brand, discussed this theme. The incomparable setting of Seattle Pacific University between water and mountains lent an immediacy to the discussions, many attendees felt. The wonders of creation are richly revealed in the Northwest, they commented, where ocean, mountain and valley merge.

Calvin DeWitt, professor of environmental studies at the University of Wisconsin and director of Au Sable Institute of Environmental Studies, presented three lectures followed by question and answer sessions.

He opened the meeting with a list of things we take for granted: — atmosphere, soil, the natural recycling of all ecosystems, and the fruitfulness and abundance of life. Weeds, he noted, "are the great gift of the creator, blanketing the soil and slowing erosion." Woven through this talk were snatches of poetry and lines from many great Christian hymns. We take as a given the human mind, De Witt asserted, and the ability to form models, words, symbols and to create pictures. Citing John 1 and Col. 1, he asked, "What does it mean to have the mind of him who holds all things together?" He then recited the hymn, "May the mind of Christ our saviour live in me from day to day, by his power...."

The last two keynote addresses were action-oriented. DeWitt challenged his audience in "Responding Biblically to Creation's Degradations" to search for the essential integration of God's Word and his world. These two "books" have the same author, and the principles for caring for creation are in Scripture for us to find and apply. The biblical concept of "earthkeeping," De Witt said, has been adopted in many secular settings where no other concept is adequate. But the application of other principles such as a sabbath, contentment, and seeking first the Kingdom of God, are less evident.

Stewardship stems from awareness, apprecation

The final address, "Putting Belief into Practice: A Blueprint for Stewardship," was filled with personal anecdotes. From a childhood interest in turtles and snakes through a university education in systems ecology, De Witt said his parents always encouraged him to do what he loved. Drawing on his experience as a board member and, later, supervisor (mayor) of the small town of Dunne, Wisconsin.

DeWitt detailed the pitfalls and stumbling blocks that face an environmental steward. We must "make new ways to care for the creation," he insisted. Those ways start with an *awareness* of creation — seeing, identifying, naming and locating the creatures around us. *Appreciation* follows from awareness — tolerating, respecting, valuing and cherishing the Creator's handiwork. Finally, we are called to *stewardship* — using, restoring, serving and entrusting this care to others.

Beneficial activism

De Witt's interest in wetlands led him to buy a home on a marsh. Before long he had a lawn filled with over 70 species of native and introduced plants rather than a handful of chemically cultured exotics. A proposal to develop an industrial site in the area led him into the political process. Twenty years later the town of Dunne is an attractive area to live, free from many of the problems that plague surrounding suburban areas. It has maintained its small-town ambience, its agriculture and woodlots in the face of urban pressures from nearby Madison.

Among the many innovations to the town plan is a "non-structural flood control" plan which requires that flood plains be protected from any development that would alter their function. This has proven especially important in the soggy Midwest this summer.

Inventories of plants, animals, soils, marshes and lakes have led to tourist guides and trail systems throughout the area. Flight paths for the 38 locally nesting sandhill cranes, the town symbol, have been mapped and building height restrictions apply to these areas. Although seldom acknowledged explicitly in his community, DeWitt sees all of these things as applications of the scriptural principles of stewardship.

God's longest speech

Dr. Paul Brand, best known for his sense of wonder at the intricacies of the human body, described his equally profound awe at the wonders of the rest of creation. A stop at Glacier Bay, Alaska, provided him with a dramatic glimpse of the Creator's power, he recounted. Across the bay a tower of ice fell and in moments the deck of the 40-ton ship he was on heaved in response.

Turning to the book of Job (chapters 38-41) Brand called attention to the record we find of God speaking in loving terms about his awesome creation. "In the longest speech in the Bible, the Lord shows that he is proud of his creation as a whole," said Brand. "God is pro-life — not only human life."

Doubters

Not everyone in attendance was willing to grant DeWitt the seriousness of the environmental crisis. In the question and answer sessions he was challenged on the extent of atmospheric warming, the threat of ozone depletion by human activity, and seeking environmental wisdom in every biblical passage. Scientists, no less than the general public, are sceptical when longstanding ideas are challenged.

The give-and-take was lively, with DeWitt pointing out the courage it took for Noah to defend the creation in a sceptical age. He repeatedly challenged the audience to consider Christ's example in teaching and in practice. It was, for many, the first time they considered the Scriptures' talk of creation from a stewardship perspective. While conceding his larger point that the creation is in trouble, the details of how much and what to do remain to be debated. In the end this is what DeWitt wanted to achieve, he said. He sought to capitalize on a newly awakened sense of need to care for the earth. His challenge to his audience was to see the creation in a stewardly way and ourselves as God's imagebearers.

Likeminded scientists

The ASA and the CSCA (Canadian Scientific & Christian Affiliation) are sister associations. Membership is comprised of over 2,300 evangelical Christians who are interested in integrating the discoveries of the natural and social sciences with insights from Scripture. The CSCA has chapters in Guelph (Ontario), Ottawa, Toronto and Vancouver and holds a separate annual meeting. Contacts can be made through Dr. W. D. Morrison, CSCA, P.O. Box 386, Fergus, ON N1M 3E2

John R. Wood teaches environmental science at The King's College, Edmonton.

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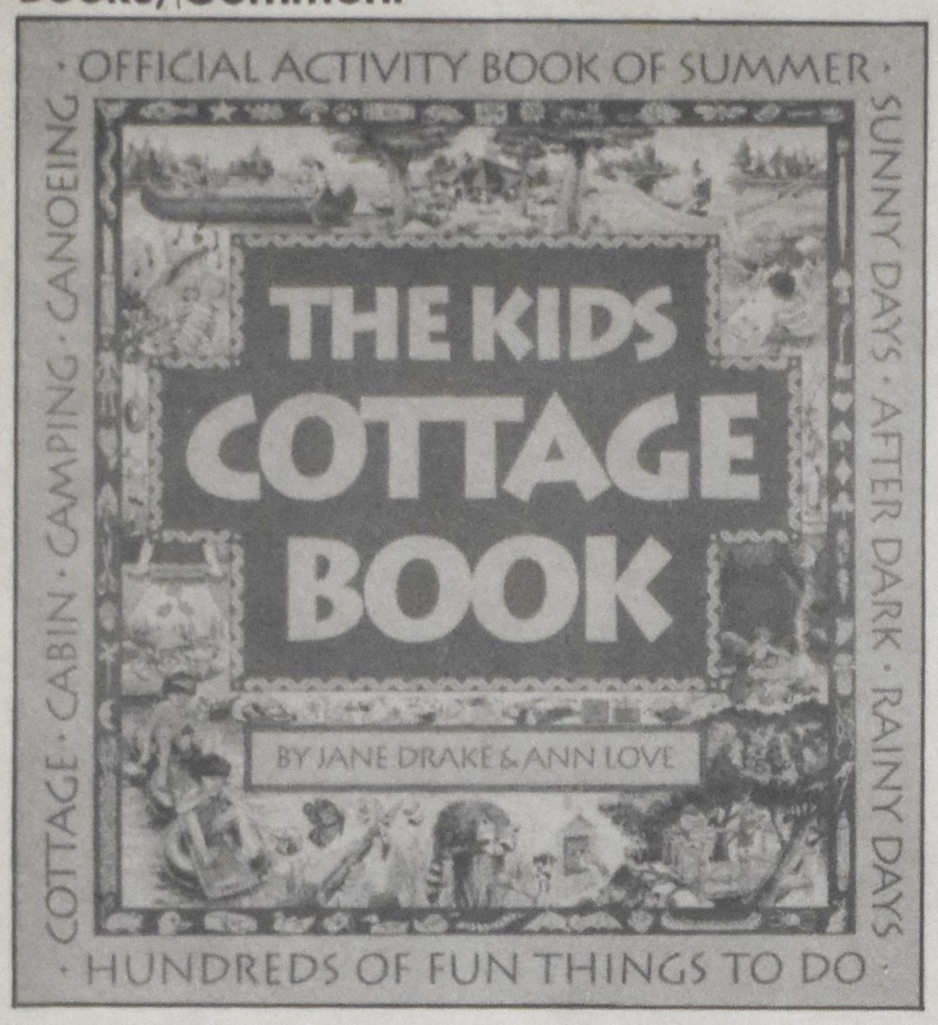
Books/Comment


OFFICIAL ACTIVITY BOOK OF SUMMER
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SUNNY DAYS · AFTER DARK · RAINY DAYS
THE KIDS
COTTAGE
BOOK
BY JANE DRAKE & ANN LOVE
HUNDREDS OF FUN THINGS TO DO

Fun for kids

The Kids Cottage Book by Jane Drake and Ann Love, illustrated by Heather Collins. Toronto: Kids Can Press, 1993. Softcover, 207 pp., $16.95. Reviewed by Doro J. Bakker, Orangeville, Ont.

Jane Drake and Ann Love have pulled together over 200 pages of fun things to do in their "official activity book of summer fun." *The Kids Cottage Book* will keep cottage-going kids busy all summer long. There are activities for rainy days, after dark, in the woods or around the water. A preliminary glance at the Table of Contents gives a great overview of the variety and scope of things to make or do.

Activities range from the very simple, like learning how to imitate the mournful cry of the loon, to the more ambitious like constructing an outdoor lean-to. There's an "Itchy Page" full of information to help you steer clear of those plants and animals that cause people to itch and scratch. The wild berry snacks and gooey smores will have your mouth watering for more. There are things to do alone and things to do as a group. Some activities need a number of supplies, others are more game oriented and can be done with no materials.

Sidebars are liberally sprinkled throughout the book and offer fascinating facts and insights. Heather Collins' black and white sketches not only add to the fun, but effectively illustrate the steps of various activities.

It's obvious the authors have enjoyed summers at the cottage. If it's part of your tradition to spend your summer time there as well, this book is an asset to pack along. Be sure to peruse the activities to determine what "raw materials" would be useful to take along. For anyone staying at home, this "official activity book of summer" will be sure to supply your children with a multitude of fun things to do as well.

The authors targeted the book for six and up. I think a six year old will probably need a pair of helping hands. With a big sister or brother taking the initiative, *The Kids Cottage Book* will provide hours of fun.

Just don't call anyone hard of hearing!

Anne Hutten

"Physically challenged" is out. So is "epileptic." Anyone writing about people with such conditions must now refer to a "person with a disability" or a "person who has epilepsy."

Nor is it appropriate to speak of a "victim of cerebral palsy," or "the hard of hearing." From now on *Christian Courier* and other publications must write about a "person who has cerebral palsy" and a "person who is hard of hearing."

So says the National Secretary of State in a new booklet entitled "A Way with Words." Aimed at writers and reporters, the publication lists many previously accepted terms and suggests politically correct substitutes. The booklet's laudable goal is to work towards equal dignity for persons with disabilities of any kind, but it admits that "the development of appropriate terminology is still in progress."

Some of the suggestions are common sense, reflecting a desire to see people with a physical or mental condition as normal, valuable members of society. Indeed, the Secretary of State's office, which is responsible for persons with disabilities, deserves support for its views that language shapes public opinion. Even churches know this: many old hymns see their language altered to reflect equality between the sexes. Those with disabilities similarly deserve full acceptance.

For example, calling a person with a limp "a cripple," exaggerates the handicap, as if the person is unable to function properly, as in "the ship was crippled by the storm,". Secondly, it suggests that the whole person can be summed up by a handicap. So, it's more appropriate to exchange "cripple" with "a person who has a limp or who limps" — if, in fact, such a handicap needs to be pointed out at all.

Pointing out the obvious

However, in its effort to avoid a condescending attitude toward persons with disabilities, the booklet's authors appear to have forgotten that reporters also deserve some credit. What self-respecting journalist would refer to someone with Down's syndrome as "an idiot, an imbecile, a defective"? But there it is in the booklet: "Do not say 'defective,'" etc. Instead we are to use the term "person with an intellectual disability" or "person who is intellectually impaired." Nor are we allowed to speak about someone as "a lunatic, a psycho or a maniac." The proper term is a "person with a mental health disability" or a "person who has schizophrenia."

Perhaps it is good that the Secretary of State's office should allocate what looks like a sizable budget to pointing out the obvious in its attempts to include persons with a mobility impairment or persons who have epilepsy. Most of us who write will try hard to speak respectfully about our fellow men (oops, fellow humans... peers... companion travelers..., whatever) under all circumstances.

Of course, it will be difficult to write poetry if one constantly has to use the phrase: "a person who has cerebral palsy" or "a person with an intellectual diability." When all is said and done, language is meant, first of all, to communicate. Communication should be simple, direct and straightforward. And in poetry it should be allusive.

In Nova Scotia, at least, the people in charge of road signs know that the best way to warn motorists about a toddler with a hearing disability is to erect a simple sign: Deaf Child.

Helping kids make friendship bracelets

Friendship Bracelets, *by Camilla Gryski. Toronto: Kids Can Press, 1992. Softcover, 48 pp., $5.95. Reviewed by Doro J. Bakker, Orangeville, Ont.*

By now you've probably seen those coloured bracelets made from embroidery threads knotted together. They've been around for years, but are lately popping up on wrists everywhere. They're called friendship bracelets.

Camilla Gryski's *Friendship Bracelets* shows children step by step how they can make their own bracelets. Most bracelets only take a few hours to make so it's a great activity to do this summer with some friends or all alone on a rainy afternoon.

The book begins by teaching a basic pattern and works its way to more difficult designs. The key to the book's immediate success in our family was its instructions and illustrations. They are clear and concise and assume that the reader is a novice. Diagrams accompany the instructions each step of the way. What's more, the diagrams are in colour, thus clearly illustrating where each different thread must go.

The author has included a section on "What if I make a mistake" and a "Ready Reference" outlining all the basic knots.

Embroidery thread is inexpensive and comes in a rainbow of colours. Children can make bracelets for their own wrists or to give to a friend.

With a minimum of adult help, children 8 and up should be able to follow the directions.

Contemporary racism legacy of history of slavery

The author wrote this reflection in response to the news that a number of blacks from North Preston, N.S., run prostitution rings involving mostly white girls and women. She traces this phenomenon to racist attitudes that have built up in white society over the centuries, starting with slavery. This article appeared first in the **Chronicle Herald** *of Halifax, N.S., and is reprinted with permission.*

Jacquie Barkley

Over the past few months there has been a series of news reports, editorials and feature articles in the press dealing with pimping and prostitution in Canada. Unfortunately, because these articles contain an intense obsession with the race of the actors, without any critical analysis of context and history, most of what has been written is profoundly racist.

Why does there appear to be an organized network of pimps in Canada who are black? Why are the youngest prostitutes involved with these pimps white girls?

For the answer to these questions, we must not look to the particular, isolated behaviour of some men in some families in the community of North Preston. Rather, we have to look at the white community and the complex infrastructure of ideas which was built up over centuries of the slave trade on this continent.

Rigid hierarchies

We live in a highly sexualized, racist and sexist society. The rewards of jobs, money, education and privilege have always been distributed on the basis of rigid hierarchies in the United States and Canada. Research has consistently demonstrated the specific hierarchy involving blacks and whites: white men are at the top, followed by white women, black men and black women.

The myths which have justified this racial hierarchy were created hundred of years ago to defend and rationalize the institution of slavery. The slave trade is gone, but the racist ideas created for its institutionalization remain largely intact in North American society.

Sliced portraits

Slavery required a profound split between mind and body to justify the ownership of one group of human beings by another. This split sought to legitimize whiteness in forms of power, authority, rationality and intellect; and it objectified blackness as dangerous, wild, foreign, irrational and emotional.

In its contemporary manifestation, sick white society remains fascinated with the "other," with blackness; but not with black people as whole persons, just blackness as exotic, erotic and exciting.

White society simultaneously condemns, extols and envies black physical and sensual representations in music, dance, sport and style — while rejecting, denying and oppressing all expressions of blackness which are whole. Canadians and Americans of African descent are denied the right to be sensual and intellectual, spiritual and physical, emotional and rational.

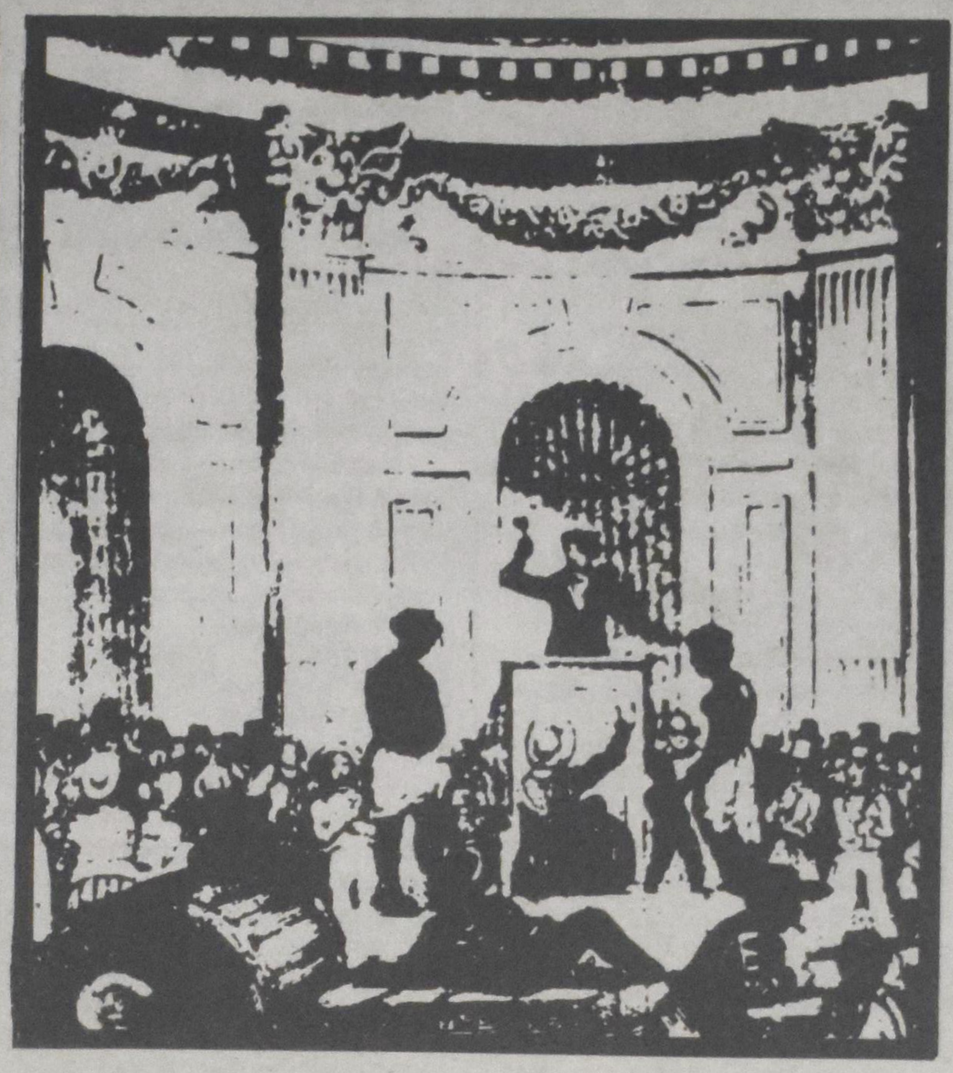
Self examination

Racism's ultimate degrading act is to attribute single dimensions to any one race, thus creating stereotyped, shallow, split objects out of real, human experience. So racism portrays white as bright, black as bad, white men as powerful, black men as exciting, white women as lovely, black women as tough, black babies as cute, and young black men as dangerous.

Start at the bottom

Is it any wonder, then, that some white girls, vulnerable or victimized, angry or hurt, act out their rebellion in a racially charged attraction to the exoticism of some equally angry, hurt or violated, pushed-out, poor and sexist black men? To not see the logic of this is to hide behind appalling naivete and racist hyprocrisy.

Every new wave of immigrants to North America has been required to pay its dues by starting at the bottom of the social and economic ladder. Ethnic groups have been required to test their men in the fire of underworld, violent,



criminal and always-sexist behaviour. This is not unique to black men — no less appalling, but not unique.

Powerful white men with criminal tendencies get to exercise their prerogatives in legislatures, boardrooms and stock markets; while poor men do it on the streets, and women rarely get the chance!

Judged by skin

However, the status of blackness in North America has a unique place, grounded in appalling oppression. Skin colour remains the indelible badge of the middle passage from Africa. So while some small numbers of black men engage in despicable activities, their visibility helps to hide the equally despicable cruelty and sadism of the white men who have been molesting small children in churches, homes and in residential schools for many more years.

The point here is not to create a hierarchy of evil, but to clearly situate these events in their rightful context — that is, the fertile soil of the history of slavery, and contemporary racism.

Self examination

White society must examine itself in order to understand the cruel dance being enacted by some black men from Nova Scotia, and some vulnerable or rebellious young white women.

The voyeurism surrounding the media coverage of the pimping/prostitution stories has to move from glaring at the sex and race of the participants to analyzing the powerful convergence of sexism and racism.

North Preston, the oldest black community in Canada, is the home of some of the individual men being charged with awful crimes. North Preston is also home to men who farm, go to church, sing, create poetry, engage in political life, work in the construction industry, build homes, run recreation programs, go to school, and raise families.

End racism

The men, along with the women of North Preston, also demand an end to the racism which creates huge levels of unemployment among their youth. They are struggling against the racism which denies them public transportation. They are fighting against the bitter institutional racism of the education system. They are protesting against the environmental racism explicit in the proposal to locate a dump on land near their community.

And they bitterly oppose the racism which turns their sons into symbols and objects in the eyes of a white society which carries powerful, unresolved, psychological legacies from a history of slavery.

Jacquie Barkley is a member of the Halifax Metro Coalition for a Non-Racist Society, a predominantly white organization dedicated to addressing the white community's responsibility in overcoming racism.

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a) *Christian Courier* reserves the right to print classifieds using our usual format.,

b) A sheet with information about an obituary sent by funeral homes is *not* acceptable since it leads to errors and confusion.

c) Photographs sent by fax *are not* acceptable. If you wish a photo included, send us the original.

d) *Christian Courier* will not be responsible for any errors due to handwritten or phoned-in advertisements.

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We offer a one-year subscription for only $20.00 (GST incl.) to the couples whose wedding is announced in the *Christian Courier* and to the parents of the child whose birth announcement appears in our paper. To facilitate matters, we encourage those who request the wedding or birth announcement to enclose $20.00 and the couple's correct address.

Christian Courier
4-261 Martindale Rd.
St. Catharines, ON L2W 1A1
Phone: (416) 682-8311
Fax: (416) 682-8313

Births

BOOTSMA:

With awe and thanksgiving to God for his miraculous gift, we, Ted and Corrie Bootsma, joyfully announce the birth of our first grandchild,

ANDREA NICOLE

She is a daughter for Steven and Cheryl Bootsma, also first grandchild for Charles and Clarice Uken of New Era, Mich. Andrea was born on Aug. 10, 1993, and lives at 302-D Bluevale Street North, Waterloo, ON N2J 4G3.

Obituaries

Bodegraven the Neth. — Bowmanville Ont.
June 25, 1918 - Aug. 12, 1993

"I am the resurrection and the life. He who believes in me will live, even though he dies" (John 11: 25).

Suddenly on Aug. 12, 1993, the Lord called to himself his faithful and diligent servant,

GEORGE BLYLEVEN

at the age of 75 years by way of a heart attack.

Beloved husband of Maria Blyleven (nee Vanden Burg).

Loving father and grandfather of:
Dirk & Patti Blyleven — Mississauga, Ont.
Willy & Jurjen Wolters — Frankford, Ont.
Jason, Jessica, Adrian, Kenneth
Luise & Gerry Lens — Bowmanville, Ont.
Sharlene
Margaret & Gary Stoter — Bowmanville, Ont.
Ashley, Holly, Breanne
Frederick Blyleven — Aldergrove, B.C.
Gordon Daniel Blyleven — Aldergrove, B.C.

Pastor Chuck Fennema officiated the funeral service on Aug. 16, 1993, at the Rehoboth Chr. Ref. Church of Bowmanville.

Correspondence address: Maria Blyleven, 3091 Maple Grove Rd., Bowmanville, ON L1C 3K3

"And we know that in all things God works for the good of those who love Him, who have been called according to his purposes" (Rom. 8: 28).

After a struggle with cancer for eight months, the Lord took home,

HENDRIKA (HENNY) HOITING (nee RUSTHOVEN)

at the age of 61 years, on Aug. 1, 1993, at home surrounded by her family.

Our dear Wife, Mother, and Grandmother went home to be with her Lord.

She will be sadly missed and remembered by husband Peter of 41 years.

Loving Mother and Grandmother of:
Margaret & Ebele Boss
Michael, Chris, Jennifer
Coby & John Postma
Scott, Shelley, Amy
Rita & John Ashley
Tammy, Lindsay, Evan
Sid & June Hoiting
Meaghan, Robyn, Leah

She is also remembered by her parents, three brothers and one sister in the Netherlands, and one sister and one brother in the U.S.A.

Funeral service was held on Aug. 4, 1993, at 1 p.m., at Clarkson Chr. Ref. Church, officiated by Pastor Rick Naninga.

Correspondence address: Peter Hoiting, 593 Unsworth Avenue, Oakville, ON L6K 1P4

Obituaries

Dokkum, Fr. — Sarnia, Ont.
Feb. 8, 1912 - Aug. 1, 1993

Suddenly, on Sunday, Aug. 1, 1993, the Lord took to Himself our dear husband, father, grandfather and great-grandfather,

ROBERT (BROER) HIEMSTRA

in his 82nd year.

Beloved husband of Helen Romkes-Weverink.

Lovingly remembered by and dear father of:
Betty & John Veenendaal — Sarnia, Ont.
Vicki & Frank Kap — London, Ont.
Terry & Ralph Pittaro — London, Ont.
Ken & Linda Hiemstra — Sarnia, Ont.
Harry Hiemstra — Windsor, Ont.

Dear stepfather of:
Thea & Ed Broer — Aylmer, Ont.
Tena & Ron Dykxhoorn — Collingwood, Ont.
Leo & Yvonne Weverink — Exeter, Ont.

Dear grandfather of 22 grandchildren and 3 great-grandchildren.

Predeceased by his first wife, Eke Boersma (Jan. 11, 1975).

A memorial service celebrating his life and his going "home" was held on Aug. 4, 1993, at Second Chr. Ref. Church, Sarnia, Ont., with Rev. A. De Jager officiating.

The text for the service was also Bob and Helen's wedding text: "Weeping may remain for a night, but rejoicing comes in the morning" (Ps. 30: 5b).

Correspondence address: Helen Hiemstra, 1270 Pontiac Crt., Apt. #402, Sarnia, ON N7S 4Y8

Treebeek the Neth. — Owen Sound Ont.
Oct. 2, 1920 - July 15, 1993

"Fear not, for I have redeemed you; I have summoned you by name, you are mine" (Is. 43: 1b).

On Thursday, July 15, 1993, the Lord called to His heavenly home our dear husband, father and opa,

WILLEM MARTINUS FROUWS

Dear husband of Adri Frouws Betke.

Beloved father of:
Wilma & Ken Van Schelven — Port Perry, Ont.
Henk & Hedy Frouws — North Bay, Ont.
Peter & Pat Frouws — Vancouver, B.C.
Diane & Paul Ego — Coldwater, Ont.
Martin & Jennifer Frouws — Chetwynd, B.C.

Sadly missed by 13 grandchildren.

The funeral service was held at the Owen Sound Chr. Ref. Church on July 19, 1993, led by student minister Everett Vander Horst.

Correspondence address: A. Frouws, 250-5th Ave. "A" West, Owen Sound, ON N4K 6G8

Obituaries

On July 17, 1993, the Lord called home

MR. BEN KNOOPS

of Holland Christian Homes in Brampton, Ont.

He is survived by his beloved wife Diane Knoops.

In addition he is survived by his children:
Eileen & Hank Wilbrink — Spokane, Wash., USA
Trudy Knoops — Brampton, Ont.
Peter & Swanee Knoops — Bridgeport, W.Va., USA
John & Barbara Knoops — Syracuse, N.Y., USA

Ben and Diane were blessed with 11 grandchildren and six great-grandchildren.

Correspondence address: Diane Knoops, 7900 McLaughlin Rd., Apt. 614, Brampton, ON L6V 3N2

Siddeburen the Neth. — Grimsby Ont.
Feb. 3, 1903 - Aug. 9, 1993

Peacefully at Shalom Manor, Grimsby, Ont., on Monday Aug. 9, 1993, the Lord took to Himself,

REINA (VAN DIJK) PRINZEN

formerly of Burlington, age 90 years.

Beloved wife of the late William Prinzen (1956).

Dear mother of:
Henk & Iet Prinzen — the Neth.
John & Siny Prinzen — Burlington, Ont.
Ann & Henry Nyman — Bloomfield, Ont.
William & Gerda Prinzen — Hamilton, Ont.
Ina Prinzen — Hamilton, Ont.
Dietz & Ray DeVries — Ancaster, Ont.
Tony & Lolly Prinzen — Vancouver, B.C.

Predeceased by her son, Hans Prinzen (1992), and her daughter-in-law Frances Prinzen (1989), both of Burlington.

Loved Omi of 15 grandchildren and 13 great-grandchildren.

Funeral arrangements were entrusted to the Sieders Funeral Home, 906 Brant Street, Burlington. The funeral service was held at the Burlington Chr. Ref. Church, 3422 New St., on Thursday, Aug. 12, 1993, at 10 a.m., the Rev. John G. Klomps officiated.

Interment took place at Glenwood Cemetery, Picton, Ont., at 3 p.m., the same day. The Rev. Herman Salomons conducted the Committal Service.

If so desired, expressions of sympathy to Shalom Manor, 12 Bartlett Ave., Grimsby, ON L3M 4N5, would be appreciated by the family.

Psalm 100: 5.

Correspondence address: Dietz DeVries, 186 Jerseyville Road West, Ancaster, ON L9G 3K7

Obituaries

God is so good.

On Aug. 16, 1993, the Lord took to Himself,

MACHELTJE ZYLSTRA

in her 74th year.

Dearly loved wife of Jelle Zylstra.

Dear mother, grandmother and great-grandmother of:
Henry & Cathy Zuiderna
Carina, Brendan & Valerie, Matthew, Timothy, Jason
Auke & Frances Zylstra
Michael, Adam, Joshua, Sarah
John & Jacomina Winter
Jeff & Jacquie, Janelle, Eric Heidbuurt, Kevin, Curt, Sandra
Bill & Linda Zylstra
Marcy, Zahra, Billy
John & Margaret Seldenthuis
Warren, Daniel, Dayna
Lypje Zylstra & Randy Noel
Ilyas, Ibrahim
Frances Zylstra
Jennifer, Chris, Jason, Jeffrey, Paul
Gary & Susan Zylstra
Tammy, Tommy, David, Gary, Gabriel
Minke Leenderste
Erica, Heather, Jolene
Reina Zylstra
Alicia
Jelle & Sandra Zylstra
Leanna, Bradley, Steven
Bert & Cora VandeBeek
Maria, Kevin, Andre, April
Marius & Christena Zylstra
Richard, Sonya, Mark, Brian, Janine
Michael & Janet Warnock
Carly, Bronson
Bryan & Gaye Zylstra
Justin, Darryl, Tyler

Predeceased by son Wybe (1991) and granddaughter Laura (1990).

"And those He predestined, He also called; those He called, He also justified; those He justified, He also glorified" (Rom. 8: 30).

Correspondence address: R.R. #4, Brantford, ON N3T 5L7

Personal

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the Netherlands

Classifieds

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Carol Sybenga (416) 456-3124

St. Catharines, Ont.: Christian female roommate wanted.
Call Grace (416) 682-8311 (during the day)

Mature, female Redeemer College student requires lodging (room or small apartment, furnished or unfurnished) from Sept. '93 - April '94. **Call Jessica after 6 p.m. (416) 263-6368.**

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(403) 693-3960 (home)

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J. Hartman
1415 Upper Wellington St.,
Unit 115
Hamilton, ON L9A 5E8
Phone: (416) 383-9861

Peter and Marja are on holidays. Their column will reappear in the near future!

Job Opportunities

BUSINESS ADMINISTRATOR

ABBOTSFORD CHRISTIAN SCHOOL

The Abbotsford, B.C., Christian School Society invites immediate applications for the position of **Business Administrator** for the Abbotsford Christian School which serves over 1,100 students on three campuses.

The successful candidate will be responsible for providing leadership and management of non-academic administrative aspects of the Society necessary to support the learning activities. Applicants will be expected to be familiar with and support the constitution of the Society, to have demonstrated strong skills in public relations and communication, strong organizational and management experience, financial management skills and experience, and the ability to work with committees and academic administrators.

The salary will be commensurate with experience and training. Benefits and conditions of employment are the same of those of academic staff. Hours of employment and vacation periods will be set to meet the needs of the system.

Forward applications to:

Job Search Committee
Abbotsford Christian School
Box 157
Abbotsford, BC V2S 4N8

PASTOR NEEDED

The Williamsburg Chr. Ref. Church in rural eastern Ontario, is looking for a mature, experienced pastor to minister in our congregation of approx. 100 families. Interest in youth is essential.

Please write or call:

Ype VanderVeen
Search Committee member
R.R. #2
Finch, ON K0C 1K0
Canada
(613) 984-2727

Seeking a pastor

The **Christian Reformed Church, Forest, Ont.**, is searching for a pastor with strengths in Pastoral Care, Program Development and Outreach. We are a church of approximately 30 families located in the Bluewater area. Church profile is available from:

Janette Winter-Wassink
R.R. #6, Forest, ON
N0N 1J0
Phone: (519) 786-6649

Events

Guelph Campus Students

Welcome to Guelph Christian Reformed Churches and Campus Ministry.
While in Guelph, please make our churches your home.
The Guelph Christian Reformed Churches invite **University of Guelph Students** and their families to worship and fellowship on
September 12, 1993
at
10:00 and 5:00 - First Chr. Ref., 287 Water St.
8:45 and 4:00 - New Life Chr. Ref., 75 Norfolk St.,
6:15 p.m., Fellowship Supper, sponsored by both congregations at First Chr. Ref., 287 Water St.
Please make our congregations your church home away from home during your stay in Guelph.

For more information contact:
Rev. Ed Den Haan
Campus Minister at the
University of Guelph
(519) 824-4524
Welcome to Guelph, let's get acquainted.

Miscellaneous

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For more information contact:
Christian Reformed Senior Housing Society
5611 Jaskow Drive, Richmond, B.C. V7E 5W4
(604) 274-3868

Classifieds

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BURNS LAKE, B.C.: Burns Lake Chr. School, located in B.C.'s lakes district is seeking a teacher to take up the challenge of **starting a new school**. The first year of our operation will be from **Grades 1 to 4** in a one-room setting.

Please contact us at:
Burns Lake Chr. School
Box 574
Burns Lake, BC V0J 1E0
or phone Dave Driedger (board chairman)
at (604) 692-3904

Houston, B.C.: Houston Chr. School, located in the scenic Bulkley Valley, is in need of a **part-time Kindergarten** teacher for the 1993-94 school year.
Interested teachers are encouraged to contact the school by writing to:

Mr. Doyle Smiens, Principal
c/o Houston Chr. School
Box 237
Houston, BC V0J 1Z0

Miscellaneous

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St. Catharines, ON L2W 1A1

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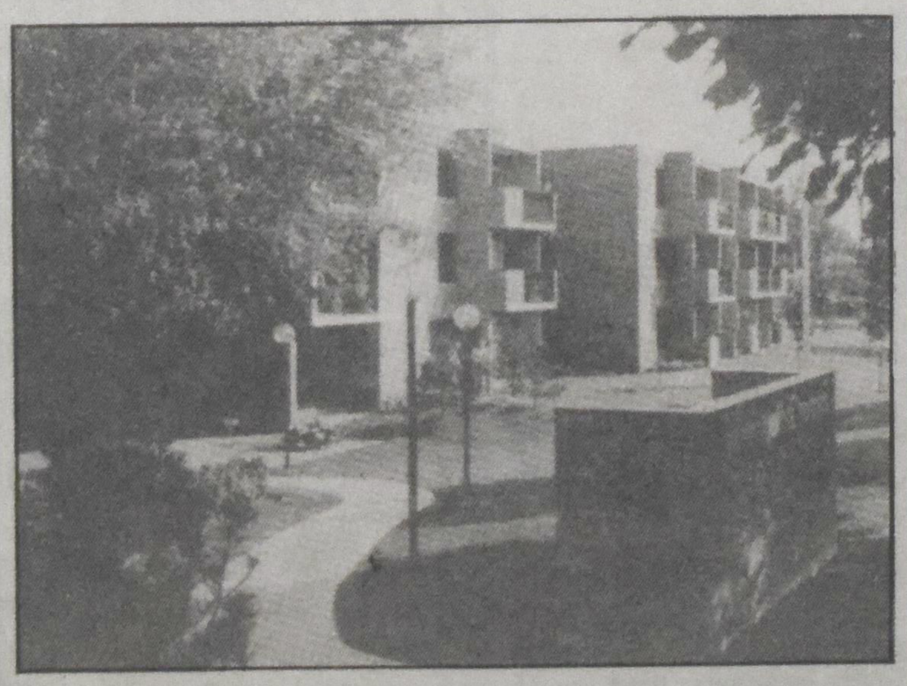
For Rent

Hamilton District Christian Senior Citizens Homes Inc.

operating **The Maranatha Homes**



This award-winning home is for Canadian senior citizens and has 63 apartments. Each apartment has a living room, bedroom and kitchen.

For information write to:
3260 New Street, Burlington, ON L7N 3L4
or call Henriette at (416) 681-0311

Teachers

Timothy Christian School

Barrie, Ont.
is seeking applications for a

PRINCIPAL

starting in the **1994/95** school year. Timothy is a school of 120 students K-8. If you are interested in leading a dedicated staff in a supportive Christian community, we invite your inquiry before **September 30, 1993.** A **minimum** of five years administrative experience is required. Contact:

Mr. Eelke Veenstra
c/o Timothy Christian School
49 Ferris Lane
Barrie, ON L4M 2Y1
Tel.: (705) 458-9980

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Attention: All Subscribers
NEW RATES EFFECTIVE SEPTEMBER 1, 1993

The last time subscription rates were amended occurred **January 1, 1991,** to account for the Goods and Services Tax (G.S.T.). Having just completed another financial year, we are compelled to increase the rates, by about 5.5 percent, due to the impact of the ongoing recession and increased costs.

Effective **September 1, 1993,** the rates will be:

	CAN. SUBSCRIBERS (G.S.T. included)	U.S. SUBSCRIBERS (G.S.T. free)
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one year	$39.50	$32.00 US
two years	$74.00	$60.00 US
three years	$111.00	$90.00 US
Overseas - one year	$125.00 airmail $70.00 surface mail	

Stan de Jong
Manager

Classifieds/Events

Events	Events

25th ANNIVERSARY 1968 1993 Growing in Service

The **BETHEL Christian Reformed Church of London, Ont.,** hopes to celebrate its

25th anniversary

on **Sept. 11** and **Sept. 12, 1993.**

A **social evening** is planned for **Saturday, Sept. 11**, at 7:30 p.m., in the auditorium of the **London District Chr. High School, 24 Braeside Ave.**

A **special worship service** will be held in the BETHEL Chr. Ref. Church building on Classic Drive, at 9:30 a.m. on **Sunday, Sept. 12,** in which pastors **J. Van Til, A. Beukema** and **P. Stel** will lead in worship and thanksgiving.

Former members are invited to join us in the celebration of our anniversary.

Calendar

Sept. 4 "Weston Young Peoples Reunion," Second CRC, 259 Albion Rd., **Rexdale**, Ont. Punch at 5 p.m., potluck at 6 p.m. Info.: (519) 337-9546 or (416) 793-2304.

Sept. 5 Dutch worship service led by Rev. Jacob Kuntz, 3 p.m., CRC, **Ancaster**, Ont.

Sept. 5 "Frisian" worship led by Rev. P. Brouwer, at 4 p.m., Trinity CRC, **Abbotsford**, B.C. Special offering: Pacific Island Ministries.

Sept. 6 Orientation week concert by "HIS BAND" at 8 p.m., Redeemer College, **Ancaster**, Ont. Tickets $5.

Sept. 6 "Kaatsen," 11:30 a.m., Sherwood Park, **Stoney Creek**, Ont. Info.: (416) 664-4507.

Sept. 7 Redeemer College convocation, 10:15 a.m., **Ancaster**, Ont. Rev. H.R. De Bolster opens the college's 12th academic year. Theme: "Stand Firm," based on 1 Cor. 15: 58.

Sept. 10-26 London Campus Ministry invites students to various events. For info. call (519) 438-1242 or (416) 727-1289.

Sept. 11 "Ontario Friendship Conference," at Woodland Chr. High School, **Breslau**, Ont. Theme: "Soar on wings like eagles (Is. 40: 31)." For info. call Sylvia at (519) 821-8515.

Sept. 11 "Kollumerpompster Picnic," 10 a.m., at Arie & Lola De Leeuw's, R.R. #1, **Caledonia**, Ont. Info.: (416) 765-4161 or 575-4484.

Sept. 11-12 Twenty-fifth anniversary celebrations at Bethel CRC, **London**, Ont. Social evening on Saturday. Special anniversary service on Sunday. Info.: (519) 659-8854.

Sept. 18-19 "Women celebrating God's image," a conference especially for women in the CRC. Keynote speaker: Marchiene Rienstra. Workshops, fun and Sunday worship. At First CRC, **Toronto**, Ont. For info. call Lucy at (416) 469-3241 or Rosanne at (416) 766-9600.

Sept. 18-Nov. 27 "Healing Relationships in the Church," one-day seminars conducted by Reinder and Diane Klein. **Sept. 18:** Second CRC, **Brampton**, Ont.; **Sept. 25:** CRC, **Ancaster**, Ont.; **Oct. 9:** Jubilee CRC, **St. Catharines**, Ont.; **Oct. 23:** Maranatha CRC, **Cambridge**, Ont.; **Oct. 30:** Calvin CRC, **Ottawa**, Ont.; **Nov. 6:** DCHS, **Bowmanville**, Ont.; **Nov. 13:** First CRC, **London**, Ont.; **Nov. 27:** First CRC, **Chatham**, Ont. Cost $72 (group discounts available). For info. phone 1-800-567-5560 or call collect (705) 466-3144.

Sept. 25 Annual membership meeting, 2:30 p.m., Redeemer College, **Ancaster**, Ont. Registration at 2:00 p.m.

Sept. 29 CCBF's second annual benefit golf tournament & BBQ. Golf at Knollwood Golf, and barbecue at CRC, **Ancaster**, Ont. Proceeds for "Beginnings." Info.: (416) 522-8602 or fax 524-1203.

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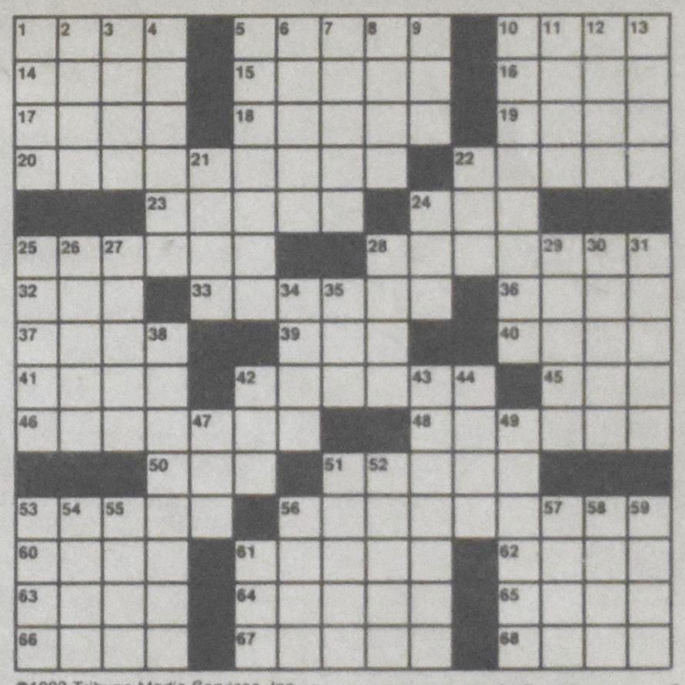
This Week's Puzzle

by Joan D. Berbrich



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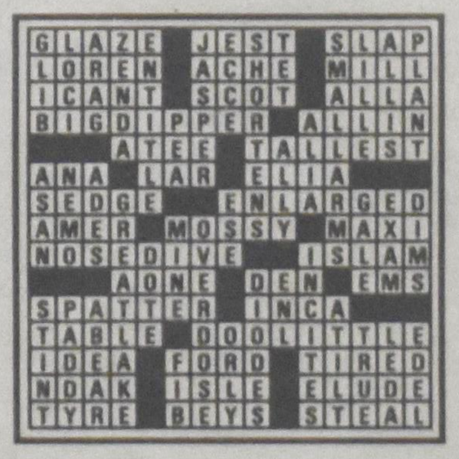
ACROSS
1 Hair separator
5 Light devices
10 Masticate
14 Employer
15 Brainless one
16 Loathe
17 Stead
18 Like a pretty lass
19 God of love
20 Harding's airedale
22 Perfume
23 Attacks with horns
24 Korean soldier
25 Feel remorse
28 Famous stone
32 Eggs
33 Native of Damascus
36 Chestnut horse
37 Twist
39 Bobby of hockey
40 Kind of gun
41 Singer Adams
42 Attack
45 Onassis
46 Fidgety
48 Bush's spaniel
50 Gabor
51 Brave's home
53 Irate
56 Lyndon B. Johnson's beagles
60 Vault
61 Baseball clout
62 Desert
63 Franklin D. Roosevelt's scottie
64 "— You Glad You're You?"
65 N.C. college
66 Bridge
67 Enclosures
68 Tear apart

DOWN
1 Tug
2 World section
3 Walter or Rex
4 Plod
5 Gerald Ford's golden retriever
6 Clay brick
7 Certain king
8 Small horse
9 Piggery
10 Richard Nixon's cocker spaniel
11 Tortoise's rival
12 English school
13 Bridge seat
21 Charged particles
22 Help!
24 Reagan, at home
25 Oarsman
26 Get away from
27 City of Lights
28 — avis
29 Sum
30 Bulls: Lat.
31 — Oakley
34 Stein's flower
35 Taxing gp.
38 Coolidge's terrier
42 Gardner of film
43 Discloses
44 Legal holding
47 — League
49 Business book
51 Race official
52 Correct
53 Landon, et al.
54 Kind of tide
55 Great party
56 Israeli dance
57 Perforation
58 Black
59 Peel
61 Ride or seed

Last week's puzzle



News

Somalis in Canada organize for peace in their homeland

Photo: Mark Peters

Somali children hold on to a message that so far is more wish than reality.

AKRON, Pa. (MCC) — The more than 50,000 Somalis in Canada, most living around Toronto and Ottawa, may be able to help bring peace to their homeland.

Ergada, a group of Somali exiles that promotes cross-clan dialogue, formed a Canadian chapter last summer. Mennonite Central Committee (MCC) is one of several non-governmental organizations that support Ergada; the United States, Sweden, England and several Middle Eastern countries also have Ergada groups.

Ernie Regehr, of the Institute of Peace and Conflict Studies based at Conrad Grebel College in Waterloo, Ont., and a member of the MCC Peace Committee, serves as facilitator and secretary for the 14-member Somali steering committee of the Canadian Ergada group. Steering committee members are from seven different clans and "reflect a broad cross-section of opinion," according to Regehr.

Multi-clan meetings

Over the past year Canadian Ergada has held a series of multi-clan, multi-ethnic consultations, the most recent in June. At these meetings Somalis discussed what form a future Somali state might take and explored what indigenous institutions and practices, such as the role of elders, need to be a part of a modern Somali state.

"The connection between expatriate Somalis and Somalis in Somalia is somewhat indirect," acknowledges Regehr. But he notes that many Canadian Somalis are highly educated professionals who have close family ties to Somalia and hope to return to Somalia someday. Canadian Ergada steering committee members frequently travel to Somalia and report on the contacts they make there.

"We view the process with the Somali exile community as part of the overall process of developing a climate of opinion and consensus within the international Somali community," says Regehr.

He adds that "the Somali community does not define itself by the borders of the modern Somali state. Somali society is traditionally clan-based and is neither defined by nor confined to the relatively recent phenomena of the nation state."

Government takes interest

In the past Canadian Ergada operated "on a shoestring," funded mainly by MCC. Recently the Canadian government, through the Partnership Africa Canada fund, provided money for Ergada activities. Regehr says with this additional funding more Ergada members will be able to travel to Somalia and Somalis in Somalia will be able to travel to Canada for meetings.

Canadian Ergada is well-known within the Canadian government which views it "as a means to keep in touch with and to get a Somali perspective on developments in Somalia," according to Regehr.

Observers from various Canadian non-governmental organizations, Parliament and External Affairs have attended Canadian Ergada meetings.

Canadian Ergada grew out of the Horn of Africa Project, a Conrad Grebel College-based endeavour that focused on Ethiopian conflicts. The Horn of Africa Project was instituted in response to famine in Ethiopia in the mid-1980s. The project studied the relationship between war and hunger.

Social contract talks leave lasting impact, CLAC says

Irene Bom

MISSISSAUGA — Months at the table during social contract talks between the Ontario government and public sector workers has given Christian Labour Association of Canada representative Ray Pennings an inside look at a negotiating process that will, in his opinion, set the tone for future labour negotiations in Canada.

"We have permanently restructured the way the government does business," Pennings says. With the Ontario government taking a third seat at negotiations, the lines between public and private sectors have "melted in an unbelievable way," he adds.

Pennings offered this opinion two weeks after the Ontario government had declared that the deadline of August 1 for agreement in all sectors of public service had been met. The social contract talks between the government, the employers and the unions were initiated by the Rae government to slash $2 billion of the 1994 provincial budget.

The outcome of the talks is that "all of sudden a lot more strings are attached" to negotiations between public management and union leaders, says Pennings. As well, unions gained "a really entrenched role in the negotiating process."

Pennings says the three-way talks were "necessary" to build relationships between the groups involved and calls "unfortunate" the fact that it took economic difficulties to make the government more open.

But he doubts that the final deal will result in the province saving $2 billion because of the financial incentives the government used to make the deal more attractive.

Look for our Back-to-school Issue next week!

News Digest

Edited by Irene Bom

Old is best, say Gideons

ORLANDO — Old is best when it comes to Bible versions, the Gideons told the *London Free Press* recently.

The evangelical men's organization, known for placing Bibles by hotel bedsides, says that two-thirds of the Bibles they give away in the U.S. are the King James Version. The rest are the modern New KJV, which preserves much of the original one.

If Gideons are asked for a modern translation, they're happy to oblige, said W.W. Vardell, special services manager of Gideons International, in Nashville, Tenn.

"But we get thousands of reports in ... of blessings they've received from reading the KJV," he said.

Call 1-900-4-HOLY LAND for help

JERUSALEM — Long-distance access to prayers offered in Jerusalem is getting easier and easier.

Israel's state-run telephone company, Bezek, has linked up with a newspaper, *The Jerusalem Christian Review*, to launch a direct U.S.-Holy Land prayer line.

U.S. women volunteers operating a bank of telephones in Jerusalem answer incoming calls with "Jerusalem Christian Review. How can I pray for you?"

At the official kick-off, former President Ronald Reagan and the Rev. Jerry Falwell endorsed the new service by tape.

The opening comes six months after Israel's state-run telephone company, Bezek, started a fax line for messages to be slipped into the Wall's cracks and prayed over.

More than 10,000 such faxes have arrived, said a Bezek spokesperson. Both the fax line and prayer line, which costs $1.99 U.S. a minute, are money-makers for Bezek.